

T H E
RULE for Finding Easter
In the B O O K of
Common-Prayer,

Explain'd and Vindicated against the Exceptions of the late Learned Dr. *Wallis*, and the Misrepresentations of Mr. *Baxter*, Mr. *Calamy*, and other Dissenters.

Wherein Directions are given for Finding the *Ecclesiastical New and Full Moon*; the *Dominical Letter*, &c. Together with a TABLE of the *Lunar and Solar Cycles, Golden Number, and Dominical Letters* for 532 Years: Shewing, that the *Full Moon* is the *Fourteenth*, not the *Fifteenth Day* Inclusive from the *New Moon*. And a PREFACE, giving an *Historical Account* of the said Rule, and the several *Objections* made against it.

Together with

An APPENDIX, concerning the True TIME of keeping *St. Matthias's Day* in Leap-Years.

Shewing, That it is to be kept on the 24th, and not on the 25th of *February*, as some *Almanacks* place it.

Wherein are inserted A.B. *Sancroft's ORDER*, sent to the Clergy of his Province; And Dr. *Wallis's Letter* to Bp. *Fell* concerning the same, A.D. 1684.

The Second Edition Corrected.

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THE following Treatises were publish'd separately at different Times, and in the Year 1712 all together, when the *RULE for Finding EASTER in the Common-Prayer-Book*, (the Subject of the first Treatise) as it is generally understood, seemed to fail, as I have shewn in the *Advertisement* at the End of the *Preface*.

They are now sent abroad all together this Year, when the *RULE* seems to fail again, as it did then: The first *ASTRONOMICAL Full-Moon*, (*viz.* that set down in the *ALMANACKS*) next after the *One and Twentieth of March*, falling on *April 18.* and the *Sunday following*, *viz.* *April 25.* being the *4th Sunday after EASTER*. Whereas the *ECCLESIASTICAL Full Moon*, meant in the *RULE*, (*viz.* the *14th day inclusive* from the *New-Moon* found by the *Column of Golden Numbers* to fall on *March 9.* the *Golden Number* of this Year being *5.*) falls on *March 22.* and

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the 28th being the *Sunday* following, is EASTER-DAY, as it is placed in all the *Almanacks* of this Year, in the TABLE of *Moveable Feasts* for *Forty Years*, and that for finding EASTER for ever.

I have nothing more to advertise here, than that I have comprized the main Substance of the following *Treatises*, in 2 Small Half-Peny *Abridgments*, fitted to be pasted into the *Calendar* of any *Common-Prayer Book*; And that (God willing) in due Time, I shall make bold to trouble the World, in a *Second Part* of this Work, with what I have promis'd at the *End* of my *Preface* to the *First Treatise*, p. LX, &c. together with some Remarks on Dr. Nichols's *Explication* of the *Rule* for finding EASTER, and his Account of the true Time of keeping St. MATTHIAS Day in Leap-Years, and a short Discourse concerning the *Beginning* of our Year, which has occasion'd no small Confusion amongst us; wherein I shall endeavour to shew, that (according to the Constitution both of Church and State,) the First Day of January, and not the Twenty Fifth Day of March, is the First Day of the British Year.

T H E

The P R E F A C E.

G I V I N G

*An Historical Account of the
Rule for finding Easter, &c.
And the several Objections made
against it.*

THIS Rule, which has been made of late Years such a Bone of Contention amongst us, was not printed in the *Book of Common-Prayer* till 1662. when (together with the *Tables and Rules for the Moveable and Immoveable Feasts, together with the Days of Fasting and Abstinence through the whole Year,*) it was taken from Bp. Cosin's *Devotions*, printed in 1627. 120. * and inserted into the Li-

* In some later Editions of Bishop Cosin's *Devotions*, [particularly the 6th in 1672, and the 9th in 1693.] this Rule is thus expres'd : EASTER-DAY is always the Sunday after the Day which is called, The Easter-Limit; which is found for any Year by the Help of its Golden Number in the Table before; for which Purpose there is a Table of EASTER-LIMITS.

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turgy; probably out of Respect to the Bishop; for *ABp. Sancroft* and *Dr. Pell*, to whom the *Revision* of the *Calendar* was committed, † were at that time his *Chaplains*: But there is a *small* Difference between them. For *that* in the Bishop's *Devotions*, is in these Words: 'EASTER-DAY, (on which the rest depend) is always the First Sunday after the Full Moon, which beginneth next the Equinoctial of the Spring in March. Whereas *ABp. Sancroft* and *Dr. Pell*, that they might make it the more plain and intelligible, put it in the Words which now stand in the *Calendar*, viz. 'EASTER-DAY (on which the rest depend) is always the first Sunday after the first Full Moon, that happens next after the One and Twentieth Day of March, And if the Full Moon happens upon a Sunday, EASTER-DAY is the Sunday after.

I have not observ'd, either in the 1. or 2. Book of *K. Edw. VI.* nor that of *Q. Eliz.* nor those of *K. James I.* or *K. Char. I.* or even the *Scotch* one any other Direction given for finding *EASTER*, than the *Table* to find *EASTER* for ever; which I believe is of great Antiquity (as well as the *Col. of Golden Numbers*) since I have seen it in 2 *Mis-*

† See *Synodus Anglicana*, p. 89.

sals in Usum Sarum, printed on Parchment at Roan, in 4to. 1506. and 1521. and *Almanacks*, of the same Nature with the *Table of Moveable Feasts* calculated for 40 Years, in the present *Book of Common-Prayer*, tho' varying very much from one another; some having fewer, some more Columns.

In a *Missale ad usum Eccles. Sarisburiensis*, Lond. 1555. 4to. are these *Verses* relating to this Subject:

*Carmina Docentia per Novi Lunia invenire Pascha,
Post Regum Festa, quere Novi Lunia trina.*

*Post Dominica Tertia, Pascha Sacrum celebra.
Aliud, post Veris Aequinoctium, quere Pleni Lunium.*

*Et Dominica Proxima sacrum celebra Pascha.
Non verius invenies, si mille legas Codices*.*

But excepting the *Rubrick* afore-mentioned in *Bp. Cosin's Devotions*, I have not met with any other than the Two following ones. The *First*, is in the *Preces privatae in Studioforum Gratiam collectae*, & *Regia Authoritate approbatae*, & *quibusdam in locis*

* N. B. The same Verses are cited in Dr. Pell's *Easter not mis-timed*: With an Explication of them. The *First Direction* is what we do not usually make use of; and the *latter* is in Effect the same with the *Rule* in the *Calendar*, as will appear by *Calculating Easter*, the 21st of *March*, signifying the *Vernal Equinox*.

etiam auctæ, 1573. in 160. The *Second*, before a *Bible* in small *Fol.* printed at *London*, in 1576. which tho' it has no *Common-Prayer* before it, has, notwithstanding, (as several other *Editions* of the *Bible* printed about that Time have) the *Calendar* before it.

In the *First* of these, *viz.* the *Preces privatae*, &c. There are near the *Beginning* of it, amongst other things relating to the *Calendar*, these *Verses* relating to this Point.

*Post Martis Nonas ubi sit nova Luna requiras
Moxque Dies Domini Tertia, Pascha tenet. †*

In the *Second*, *viz.* The *Bible* before-mentioned, at the End of the *Almanack*, (which has, as I said before, in all *Editions* of the *Book of Common-Prayer*, since 1662. bore the Name of a *Table of the Moveable Feasts*, and has been calculated constantly for 40 Years,) there is among other things relating to the *Calendar*, A

nth.

† The Reason why we are here directed to begin after the *Nones* [or ~~First~~ Day] of *March*, is because the 14th Day *Inclusive* (which is the *Full Moon*) from any Day before it, would fall before the *Vernal Equinox*, [or the 21st of *March*.] Whereas the *First Full Moon* after the *Vernal Equinox*, [or 21st of *March*] was appointed by the *Nicene Council* to regulate *EASTER*.

Rule

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Rule to find out EASTER for ever, in these Words, ' Being in the 12. Chap. of Exodus, commanded by God to the Israelites, to hold Easter, [which is to say the Passover] in Remembrance of their Deliverance out of Egypt, upon the fourteenth Day of the first Month, to wit, at the full of the Moon, many and sundry Opinions have afterwards risen concerning the keeping of the same: Hereupon in the Year 324, Constantine then reigning, in the Council of Nice, emongest other things it was decreed, That Easter should be kept the fourteenth or fifteenth Moon, to wit, the full Moon in March, which is the first Moneth of the Year, the Sun then entring the tenth Day thereof into Aries; the Spring there beginneth, and the Year also, after the Manner of the Jews, Astrologers, and many others. To find it owte, it is to be understood, that Easter is ever the first Sunday after the full Moon in March. But this is to be noted, that you must return no higher than the twenty second of March, nor yet ascend no further than the twenty fifth of April. *

At

* N. B. In a Common Prayer Book, printed at London, 1627. Fol. which is in the Bodleian Library at Oxford, and in which the Golden Numbers are plac'd in a different Order than usually, was

4 Days

At the Revision of the Book of Common-Prayer, in 1661. there was inserted into

4 Days higher; so that in March, the Golden Number 19 is plac'd over against the 1st Day, 8 against the 2d, 16 against the 4th, &c (as they are are likewise in a Common-Prayer-Book, 1634. Fol. The Common-Prayer-Book for the Church of Scotland, Edingburgh, 1637. Fol. and the great Church-Bible, London, 1640. Fol.) at the Bottom of the Table to find Easter for ever, are these MSS Notes.

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|------------|---|
| Concil. | 1. Pascha celebratur post Equinoctium vern. |
| Niceni | i. e. post 21 Martij. |
| Niceni | 2. Pasch. celebr. post decimum quartum |
| tres regu- | Lunæ qui est post 20. Martij. |
| læ. | 3. Pasch. celebr. Die Dominico post illum |
| | 14 Lunæ. |

To find out EASTER in this following Almanack, as the Golden Number is now set in it, you must do thus:

Observe against what Day in March the Golden Number of that Year, whose EASTER you would know, is plac'd; and from that Day inclusive, reckon to the 5th downward, and that 5th Day, if it fall after the Nones of March, is the Day of the New Moon, after which the 14th Day inclusive is the full Moon; and then the Dominical Letter of the same Year, which followeth that Day of the full Moon, sheweth you the EASTER-DAY, according to the Old Account which is still observ'd in the Church of England. The Reason why you reckon now from the Place of the Golden Number to the 5th Day downward, is because the Golden Numbers themselves are in this Almanack remov'd all higher towards the Head of each Month by 5 Days, than they were placed before anciently. The New Moon, from whence you learn the Full Moon, must follow the Nones of March, and may fall into April.

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the *Calendar*, (as I said before) together with the *Tables of Moveable and Immoveable Feasts*, &c. this *Rule* which has been since made such a Bone of Contention amongst us.

In the Year 1664, the *Astronomical Moon*, viz. the *Moon* in the *Heavens*; and the *Ecclesiastical* one, viz. that found by the *Column of Golden Numbers*, happening to differ from each other, this *Rule* became Matter of great *Dissention*: The *Nonconformists*, in order to justify their Non-compliance with the *Liturgy*, laid hold of this *Difference* between the *Astronomical* and the *Ecclesiastical Moon*, as an *Objection* against the *Book of Common-Prayer*, as having in it *A False Rule* for finding *Easter*; and became a very plausible *Objection* against *Ministerial Conformity*; one Condition of which was, (and is still) the giving an *Unfeigned Assent and Consent* to all and every thing contained in the *Book of Common-Prayer*.

There were Some indeed at this time, thought the *Almanack-Makers* only to blame, as if they had misplaced *Easter-Day*; of which Mr. Gadbury has given this Account. † ' I well remember, says

† See his *Festum Festorum*, p. 38.

he, 'what a great Bustle, Anno 1664.
'there was in this Nation, about the right
'observing of this Holy Feast. The King
'and Council were troubled with Complaints
'about it. And it was alledged to the King's
'Majesty, that all the Almanack-Makers
'for that Year, were mistaken in the right
'timing of this Feast, and had imposed a
'wrong Easter upon the World. Upon which
'noisy Charge, the Learned Dr. Pell, Chap-
'lain to the then Archbishop of Canterbury,
'wrote an ingenious Discourse in a Letter to
'a Friend in London; which was after-
'wards Printed, bearing this Title:
'EASTER not mis-timed. In which this
'worthy Gentleman plainly proved, where
'the Error lay; and the Astrologers or
'Almanack-Makers were also justly defen-
'ded, as well in respect of the Truth of their
'Art, as from an Impossibility of their con-
'federating together to delude the World with a
'false Easter; whereas many of them lived
'remote from London, and from each other,
'and the most of them unknown one to the
'other. And the next Year, viz. 1665. se-
'veral of them that wrote Almanacks, as
'Mr. Wharton, Mr. Wing, Mr. Booker,
'and my self, as sensible of the Injustice, as
'well as Unreasonableness of that ridiculous
'Clamour, wrote a particular Defence of
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P R E F A C E. IX

the Art, as to that Matter, in the several Almanacks of that Year, as may be seen by any that please to take the pains to peruse them.

Had it been expressed in the Rule, that the Full Moon meant therein, was not to be found in the Common Almanacks, but by the Column of Golden Numbers in the Calendar of the Book of Common Prayer, there would have been no room for any Objection against it; but the Want of such a Direction, gave then, as well as since, (and probably will hereafter, when this Tract shall be forgotten, if no such Direction be given,) a very great Handle for a Clamour against the Rule.

But however, this unreasonable Clamour was so perfectly silenced by this Learned Tract of Dr. Pell's, and by these Almanack-Makers, particularly Mr. Beaker,* that it lay

As to the Almanack-Makers, which Mr. Gadbury has mentioned, I have not yet been able to meet with them, nor with several other Pieces which have been wrote on this Subject, which I would gladly have consulted on this Occasion; particularly, *An Essay towards the Reformation of the Julian Calendar* Ann. 1664. and should at knowledge it as a great Favour, if any one, who has them by them, would communicate them to me, and Mr. Beaker's Tracts, I have not at present them

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lay Dormant, as far as I can find, till Octob. 1675. when a little Book was published, in 120. by several Nonconformist Ministers, principally Mr. John Humphrey, with this Title, *The Peaceable Design: Being a modest Account of the Nonconformists Meetings, with some Reasons for their Nonconformity.**

These Authors, after Recital of the Rule, speak thus: *Now examine this Rule for the last Year 1674, and you will find the first Full Moon after the 21st of March, was upon the 10th of April, and consequently if this Rule hold good, the next Sunday which was April the 12th should have been Easter-Day; but Easter-Day, was on the 19th of April, as the Table for 40 Years does tell you, as well as our Almanacks did. And how then shall we declare an Assent and Consent to all and every thing contained in this Book? The Table is in the Book, and the Rule is in the Book. If the Table be true, the Rule is false. It is a grievous Case that we must be turned out of our Livings, because we cannot give an Assent and Consent to both.**

here, as I have others Books of this Nature, because I intend to publish them entire with Notes, if Encouragement be given me to dwell on this Subject any longer.

*It was reprinted in 1680. but whether any Particular Answer was ever made to it I know not. Mr.

Mr. Baxter in his *Non-Conformists Plea for Peace*, 8^o 1679. p. 160. &c. having recited the Rule says immediately, *It is false; as,*
 1. *Every Almanack will shew.* 2. *The Table following to find out Easter for ever.* 3. *And the Practice of our Church that keepeth Easter on another Day: And to consent to use this Rule, he says, is to consent to keep Easter-Day contrary to all Christian Churches, and contrary to another Rule in the same Book; and to consent to use both Rules, is to consent to keep 2 Easter-Days in one Year, and so of Easter-Term.* He immediately adds, *That some Conformists say, That Assenting to, Approving of, and consenting to all things contained and prescribed, &c. signifies but* [as to humane fallible Writing, so far as there is no mistake] *or assenting and consenting to be peaceable. But that others say, that it is but to assent that it is true where it is not false; and approve it as good where it is not bad; and to consent to use it where I have no Cause to the contrary.] And they ask, says he,*
 1. *Whether this be the usual or proper Signification of such Words?* 2. *Whether any Non-conformists wou'd refuse it in that Sense?* 3. *Whether they will give leave to the Papists and all other Subjects to take the Oath of Allegiance in such a kind of Sense and Exposition.*
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But adds he, p. 161. *There is one that hath defended this as true*; [meaning the Author of *Easter* not mis-timed, whom in p. 162. he calls Dr. Pell] *and tells us, that by the Full Moon is not meant that which we call the Full Moon, or the same that's meant in the other parts of the Book; but by the Full Moon is meant [the mean Conjunction] and [the 4th of April that Year, 1664 or [14 Days after the ancient New Moon found by the Golden Number the 14th day of the Ecclesiastical Cyclic Month. [For an Old Mass Book saith, 'Post veris Æquinoctium 'Quere Plenilunium, & Dominica proxima 'sacrum celebra Pascha, non verius invenies, si mille legas Codices.] After this, Mr. Baxter proposes these 8 Queries; 1. Are we sure this Mass Book meant not Plenilunium as we do properly? 2. And are we sure they erred not that wrote this? 3. And yet are you sure what they meant? 4. Will you persuade us that our Convocation now borrowed their Direction from this Mass Book? 5. Are you sure this Mass Book should be our Rule herein of speaking or interpreting? 6. And yet not in the Calendar, and other Passages in our Liturgy? 7. Did the Convocation intend that we shou'd not here understand [the Full Moon] properly, nor as in all the rest of the Book? 8. If this Defender be in the right, was there*
ever

ever a plainer Way made to bring all Men to an Implicit Faith, to believe as the Convocation believeth, even in Calendars, when we know not what they believe themselves: And then adds, For my part, I must confess, that after all this Dr. (Pell they say) hath said of another Sense of the Word [Full Moon] I know not yet what he means. Qu. Whether the Convocation meant that none shou'd preach Christ's Gospel that understood not this strange Sense of the [Full Moon] that is, [no Full Moon,] and yet wou'd not by one Line expound it to us, to keep us from being cast out and ruined? Or whether they meant, that all Men shou'd be forced and taught to subscribe or declare Assent to that which they never understood? When I had never yet the Advantage of speaking with one Bishop or Conformable Dr. that understood the Word [Full Moon] as this Dr. taught them, (whether in good earnest I know not.) And if our Conformity must be thus performed, by Equivocation implicitly, contrary to the common Sense of Mankind; we shall yet suspend it, till we know how much further we have to go; if it be blindfold, that we must be led; and refer all to God our final Judge, whose Judgment we are near.

In 1680, Mr. Baxter published in 8°. A Defence of the Non-Conformists Plea for Peace, or an Account of their Nonconformity against

against Mr. J. Cheny's Answer, called, *The Conforming Non-Conformists, and the Non-Conforming Conformist*; and therein, in. p. 81, is much more confident than before. But it was because his Adversary Mr. Cheny had in his Book, Sect. 22. so weakly vindicated the Rule, by saying, in Sect. 22. p. 67. no more than, (1.) That if it be an Error, he did not assent to it. (2.) That Multitudes of Conformists and Non-Conformists little observed any such Thing. (3.) That it is like the Composers of the Liturgy, did not know it to be an Error. (4.) That some say still it is not. (5.) That it was a Matter he was not studied in. (6.) That if it was an Error, it is not properly an Error in Divinity, but belonging to another Science. (7.) That if it were an Error, he was glad it was found out. (8.) That those who knew it to be an Error, and yet Assented to it, did ill. (9.) That it being an Error, alien from the Road of Divinity, not discerned by Multitudes of either Side, never used in Church Services, fittest for a Jury of Almanack-Makers to decide, not known to our Governors, not much Material whether it be so or no, were it not for the Declaration of Assent; and being neither Doctrine, Discipline, Worship, Ceremony nor any part of the Government; and some do yet continue to affirm, that it is no Error; he supposes,

supposes, for what is past, none will lay much to the Charge of the Conformists upon this Account ; and for the time to come, if indeed it be an Error, it will be abated, to those that shall subscribe and conform. And again, at the close of his Book, he says, p. 160. Mis-translations & the Calendar about Easter, what Errors are in these, I approve not, save only to read and use the Translation of the Liturgy. Mr. Baxter in answer to his, (1.) says, Nor I ; nor will I say I do when I do not: And to what purpose then do you write for Conformity, when one Lie must not be told to save our Liberty. To his Sect. (6.) What then may I lie about any other Things ? To his Sect. (4.) And what will not some Men affirm ? You see how hard it is for a Non-Conformist to be justified with some Men, when all the Almanacks in England cannot do it in such a Point. I am too weak to deal with Men, that will not take such Evidence as this. To his Sect. (8.) It is sad, that when such a Convocation, which is the Representative of the Church of England, shall all consent to draw up such Things to be imposed on a Kingdom, and so great a Parliament require Assent to it, on the Penalties enacted and executed on so many ; they shou'd have no more honourable a Defence, than you make for them.

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The aforementioned Mr. Cheny, in his full Answer to these Questions, what is the Church of England? With a Defence and Continuation of the Conforming Non-Conformists, &c. 8° 1680. p. 214. says, *As for the Rule about Easter, it is a pardonable Oversight, & is not to be charged as a Falshood; the Cause of Conformity and Non-Conformity cannot lie upon a Criticism in Mathematicks. It being clear, that the Parliament never dream'd of any such Mistake; had they known it, they would have rectified it. From the Time of K. Edward VI. the time of Easter hath been rightly observed. It was never the Intention of the Parliament to cross the receiv'd Use and common Computation: Common Equity will dispense with this Mistake.*

In 1681. Mr. Baxter publish'd his Search for the English Schismatics; wherein at p. 17. he alledges as a Reason for Non-Conformity, 'that they were obliged to declare Assent to a false Rule for finding Easter Day, and Consent to keep two Easters often, yea though it be confessed false; alluding probably to the Concessions which Mr. Cheny had made thro' a Misunderstanding of the Rule.

To this the late Dean of St. Paul's [Dr. Sherlock] gave a very lame Answer, granting, that the Rule did sometimes, tho not

often

often fail: * And asserting, that we do not give our Assent and Consent to it, because we are not confined to the Use of it, the Church having given another Rule, which never fails; [meaning the Table to find Easter for ever]: And we may use which we please. The Thing to be done is to find out Easter Day; and if we have a certain Rule for that, which is always true, and another which is so generally true, that if there be any Defect in it, it was not discover'd till of late Days, that is a mighty squeamish Conscience that strains at such Gnats as these; and Mr. Baxter shall have the Glory of making a Second Paschal Schism in the Church, upon much more trifling Reasons than occasion'd the first. We do not give our Assent to every saying in the Common-Prayer-Book, but to every thing which is contained in, and prescribed by it, that is, what we are bound to use, and there being Two Rules given us for the finding Easter, without confining us to the Use of either, we may use which we will, and so are not bound to use that which happens to be false, but that which is true. But to assent, as Mr. Baxter, if there be any Force in this Exception, that we are bound to use them both, and hence

* See his Discourse about Church Unity, p. 105.

conclude, *that we give our Consent to keep Two Easters often, when the Church's Design in both the Rules, is to find out but one Easter, (or else neither of the Rules can ever be false) is an Argument of great Ingenuity, and great Modesty, and a very peaceable Design: And yet if this be the worst of it, I would rather keep Ten Easters every Year, than be a Schismatick ; unless the Church should command me to believe, that Christ who rose from the dead but once, rose on Two or Three several Days : And there is no Danger of this, for we do not observe Easter as the precise Time of Christ's Resurrection, no more than the Jews did the Feast of the Passover. And now I think of it, I can tell Mr. B. a more material Objection than this from the Difference of the Old and New Stile, by which Means all the Churches which follow the New Stile, as Holland, France, Spain, Italy, &c. Protestants, as well as Papists, observe Easter Ten Days * before our English Easter, and many Mera-
chants*

* It is exceeding strange, that so considerable a Person as Dr. Sherlock should be guilty of such a Mistake as this, which a Novice in Chronology and Calculation (of which it becomes every Scholar to have some Knowledge) could scarce have fallen into, by reason 'tis well known, that such as follow the New, as well as such as follow the Old Stile,

chants who have come out of France and Holland after their Easter, have come time enough

do constantly keep their *EASTER* on a *Sunday*; so that when there is a Difference between the *EASTER* of the one and the other, (which by Reason of their different Manner of calculating it, the one being govern'd therein by the *Epact*, the other by the *Golden Number*) the Difference cannot be by 10, but 7 Days or Weeks only. And sometimes, as I have observ'd from Mr. *Booker*, [see the *Conference*, p. 10.] it is sometimes no less than 35 Days.

N. B. The same Mistake was committed by some that objected against this Rule, as if it was false, in 1664. who did not (as the Learned Dr. *Pell* well observes in his *EASTER not mis-timed*, p. 2.) know the Difference between Fixed and Moveable Feasts; but imagin'd, that France, because it keeps *Christmass* Ten Days before us in England, must also keep *EASTER* so too. And bids his Friend to whom that Treatise is address'd by way of Letter, tell those *Ignoramus's*, that if the French will keep *EASTER* Ten Days before us, they must keep it on a Thursday. The Difference, adds he, of Old and New Style was introduced by skipping over Ten Days of the Month of October 1582. but keeping the Names of the Week Days unchanged. And therefore both Styles calling the same Day Sunday, and keeping *EASTER* upon Sunday, must needs differ a just Number of Weeks, or not at all. Of the *Fourscore EASTERs*, adds he, kept since 1583, 36 differed not at all, 26 Roman *EASTERs* were 1 Week, 5 were 4 Weeks, and 13 were 5 Weeks before those that were observed in England. In all Roman Catholick Countries, except *Valesia*, *EASTER-DAY* will be kept

enough into England to be guilty of that horrid Sin of keeping Two Easters in a Year. If Mr. B. will but set his Wits to work about this, he may improve it into as n table a Controversy, as that of old was of the Quarto-decimani; and then let him alone to turn it into a Schism.

This lame and imperfect Answer being made by a Person of such a Figure and Repute in the Church with the Silence of all others, as far as I can find for above 7 Years together, gave Mr. Baxter Occasion to triumph, and to be much more positive in his *English Non-Conformity as under K.*

upon their April 13: which we call April 3. and so a Week before us this Year 1664. But in the rest of Christendom. Holland and Zealand excepted, [and several Places of Germany, which since 1700. have receiv'd the New Stile] this Year the Tenth of April will be observed for an EASTER-DAY even in the remotest Parts of Asia and Africa, because they, as well as we, find EASTER-DAY by the Rules which were generally receiv'd by all Christians 1132 Years ago; and were observ'd by all Christians ever since, till A. D. 1583. when in Obedience to a Bull of Pope Gregory XIII. many Countries celebrated EASTER a Fortnight sooner than the rest of Christendom, and ever since that Year they have followed new Rules for the finding of EASTER-DAY, viz by the Epact which has usurp'd the place of the Golden Numbers in the present Roman Calendar; which Rules 773 Years hence will give them an EASTER-DAY 6 Weeks before ours, but till then none more than 5 Weeks before us.

Charles

Charles II. and K. James II. truly stated and argued. 4°. 1689. wherein at p. 81. he says, *That the Rule to find Easter is materially a Trifle, but formally so palpable an Untruth, that we cannot deliberately declare, that we assent to it. They tell us, says he, in their Calendar, truly how to find Easter-Day; and they add another Rule to find it always; which is frequently false, as every Almanack will tell you, viz, That it is always the first Sunday, &c* By way of Reply to the Vindicator of the Rule, [for this Point is managed by way of Dialogue] saying, *it is true for the most part, tho not always: He answers, And we will assent, that it is true for the most part, but not always: And again, in Answer to the Vindicator's Saying, it is but a meer Mistake, and can you scruple Conformity for such a Trifle; He says, Is it lawful deliberately to lie in a Trifle? In them it was but an Untruth, for they wrote what they thought had been true. But it wou'd be a wilful Lying in me, who know it to be false. And after he has made the Vindicator to say, But you may in subscribing, or declaring, except that which you know the Authors would have excepted, had they known 'em to be false. And you know these two most Knowing Men, Grotius (de jure Belli) and Bishop Jer. Taylor, (Duct. Dubit.) maintain*

tain, that useful Lying, which hurts no one, is no Sin: A Man's Life may be saved by a Lie, and answered 'em: He makes the Vindicator again say, It's a wonder to me, that all the Bishops, Doctors, and Church of England should publish such a Mistake, and never a Man of them examine it, and detect it; and yet a greater wonder, that the Lords, and Bishops, and Commons, in Parliament, should pass and impose it without Examination: And again, I marvel what they say to this, who expound their Assent and Consent as to the Use: If they use this Rule we must keep two Easters oft, one at a right Time, and another at a wrong: Which he answers in a most insulting Manner.

No one, as I can find, thought it worth their while at this Time, to write an Answer to this Peevish Book. And the Act of Indulgence soon after passing, the Controversy about Conformity was happily hush'd asleep, particularly the Dispute about this Rule, till, without any Manner of Provocation, Mr. Calamy, in his *Abridgement of Mr. Baxter's Life and Times*, [Chap. x.] renew'd it, by repeating what had been said by Mr. Baxter and Mr. Humphreys*, in the
Books

*It is strange, that Mr. Calamy shou'd put these Objections in the text of his *Abridgement of Mr. Baxter's Life*

Books before-mentioned. His *first Answerer* Mr. Ollyffe, following Dr. Sberlock, gave an imperfect Answer: (See Ollyffe's *Defence of Ministerial Conformity*, &c. p. 70 *) Of which I need only say, what Mr. Ollyffe has said of it in his *second Defence*, p. 213. ' As to the Rule about ' *Easter*, we will not stick to own, that ' we did not state the Matter with that ' Evidence and Clearness that we should ' have done-- It is the only thing, (as to ' the Substance of our *Defence*) that after ' *Two Years* for Us to Review, and Mr. ' *Calamy* to pick Holes in, that we find our ' selves short and mistaken in.

Life and Times, among The Reasons of the Ejected Ministers for Non-Conformity; when the ancientest of the Books to which he there refers his Readers for a fuller Account of this Matter, is the *Peaceable Design*. (which I have already taken notice of, p. 10.) which was not published till 1675. and when it plainly appears, that this Falsity was not pretended to be in the Rule till 1664. A Year and a Half after the BARTHOLOMEW-ACT, by which they were Ejected; and is not in the least mention'd in Mr. HICKMAN's *Apologia pro Ministris in Angliâ Non-conformistis*; 120. 1662. nor the *Apologie des Puritains d'Angleterre* 120. 1663. which are the only Books, as far as I can learn, which were then wrote in their behalf.

* See the following Conference p. 27. N. (1)

By this it appears, that Mr. Ollyffe did not rightly understand the Rule, when he wrote his first Defence. Mr. Hoadly quickly after publish'd likewise an Answer to Mr. Calamy, Entitled, *The Reasonableness of Conformity, &c.* wherein, p. 112. he gives the true Account of this Matter; but so short, that such as were not acquainted with the Meaning thereof before, were not thereby made to understand it; and therefore Mr. Calamy soon after renew'd his Charge against the Rule, by appealing to the Moon in the HEAVENS, saying, That he would stand by that, and let the Moon in the CALENDAR shift for it self. [See his Defence of moderate Non-Conformity. Part 2. p. 238.]

Mr. Ollyffe, in his Second Defence, p. 214. made ample Amends for his Mistake in the former one; and gave a full Answer to what Mr. Calamy had urg'd against the Rule; and clearly Explained, and Vindicated, and Confirmed it, to the satisfying the Generality of such, as thro' a Misunderstanding of it, had been led into an Opinion of its being false. Mr. Hoadly in his Defence of the Reasonableness of Conformity, p. 90. argues for the Reasonableness of understanding the Rule (as he had said it must) by the first Column in the Calendar, without

without giving any further *Explanation* of it, since it had been so fully explain'd by Mr. Ollyffe. Some time after this, Mr. Calamy publish'd his *Third Defence of moderate Non-Conformity*; to which he added *Two Letters*, one to Mr. Ollyffe, and the other to Mr. Hoadly; in which, at p. 324, and 407. he just hints his *Dissatisfaction* about the *Rule*, notwithstanding the *Explanation*, and *Vindication* thereof, which they had given. In Answer to this Mr. Ollyffe in his *Third Defence*, which is a Sort of *Recapitulation of what had been said on both sides*, briefly refers to what he had largely before explain'd: And thus ended this *Controversy*.

While Mr. Calamy, Mr. Hoadly, and Mr. Ollyffe, were engag'd in *Controversy* about the *Terms of Conformity*, one Mr. Wright, Rector of Kirton in Nottinghamshire, publish'd at the End of his *Short View of Mr. Whiston's Chronology of the Old Testament, and his Harmony of the Four Evangelists*, 4to. 1703. a *Postscript* about the *Rule* for finding *Easter*, in Answer to the *Dissenters*; wherein he shews, that all the *Dissenters* Grounds for thinking the *Rule* was false, proceeded from their *Ignorance of the Use of the Column of Golden Numbers in the Calendar*.

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Mr. Calamy soon after published an *Answer* to this *Postscript*, communicated to him in a *Letter from a Friend* *; the chief End of which is to shew, That since the *Moons* in the *Calendar*, and in the *Heavens*, are acknowledg'd to vary, they could not solemnly assent to it as a *Rule for the finding out Easter for ever*, without opening a Door, and giving too much Colour to Men's making too bold with Truth on many other Occasions, where their Interest is concerned. Mr. Wright, in the *Second Edition* of his *short View*, added, *A Reply to the Remarks of a Dissenter upon our Rule for keeping Easter, viz. the above-mention'd, publish'd by Mr. Calamy*; since which, as far as I can learn our Dissenting Brethren have been entirely silent upon this Point.

I must not here omit taking notice, that in the Year 1706. the Judicious and Learned Mr. Bingham publish'd his '*French Churches Apology for the Church of England, or the Objections of Dissenters against the Articles, Homilies, Liturgy and Canons of the English Church consider'd and answer'd upon the Principles of the Reformed Church of France*: Wherein he takes the Objections, which he answers upon the

* See Calamy's *Defence of Moderate Non-Conformity*, Part 2. p. 241, &c.

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Principles and Grounds of the *French Church*, for the most part from Mr. Baxter's afore-mentioned *English Non-conformity*, &c. But even this Learned and Judicious Author being led into the Opinion that the Rule was false, thro' the Authority of Dr. Sherlock (whose afore-cited *Discourse about Church Unity* he has in that Apology made a very good Use of) gives the Chapter, in which he considers the afore-cited Objection of Mr. Baxter against the Rule *, p. 138. this Title: *Of the Rules for finding out Easter; that supposing them to contradict one another, yet a Man may honestly give his Assent and Consent to use the Common-Prayer-Book.* And the utmost that he says in behalf of the RULE, is, that it is agreed on all Hands by those that understand Calculations and Astronomy, that it is generally true; and it is not every Almanack, adds he, that will shew its Falseness; and his principal Aim is to shew, as Dr. Sherlock has before, that tho' it should be false sometimes, we might yet lawfully give our Assent and Consent to the Common-Prayer, as well as the French Protestants did to the Rules of the Gregorian Stile, which were yet false;

* Book III. Ch. VIII. p. 138.

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* Book III. Ch. VIII. p. 138.

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and more particularly to a *Translation* of the *Bible*, which they acknowldg'd had *Mis-translations* in it.

Some Persons with Design to make the *Rule* more agreeable to the *common* and *usual* way of reckoning amongst us, have made use of the Four *Quarters* of the *Moon* taken notice of in every *Almanack*, making the *New-Moon* to last to the 8th Day of it, and thence to the 15th Day to be another *Quarter*, and again calling it from thence to the 22d Day *Full-Moon*; or the *Last Quarter*; and so that observing, that the *Ecclesiastical New-Moon* is only 4 Days and odd Hours later than the *Astronomical Moon*, they tell us it comes within that first Period that we call *New-Moon*; and it taking up the Space of 1300 Years to have this Variation of 4 Days and odd Hours, it will by consequence be 1000 Years or thereabouts before it will lose almost 3 Days more, or get beyond the first 7 Days, which are called the *New-Moon*.

This made Mr. Wright, in his *Postscript* to his *Short View of Mr. Whiston's Chronology of the Old Testament, and his Harmony of the Four Evangelists*, [wherein he has vindicated the Rule in Answer to Mr Calamy and the Dissenters] say, ' That he should not live to see the Rule fail, nor

‘ nor any of his Contemporaries. This Acknowledgment of his, that in Course of Time the *Rule* will grossly fail, by reason the *New-Moon* in the *Calendar* wou’d in no Sense be the same with the *New Moon in the Heavens*, but in about 2000 Years will be the same with the *Full Moon*, &c. This gave Occasion to Mr. Calamy’s Friend, in his Letter printed in the *Second Part* of his *Defence of Moderate Non-conformity*, p. 241. to say, ‘ It may bear a Question, whether we may assent to that as a true *Rule for ever*, which must fail, if the World continue till the present and growing Error of *Four Days and odd Hours* is enough advanc’d, or should unhappily so mis-place the *New*, as to carry its *Full Moon* out of due Compass. Mr. Calamy trusting to this Answer of his Friend, (which Mr. Wright’s Nicety occasion’d) says in the Conclusion of all, [in his *Defence of Moderate Non-conformity*, Part III. p. 324.] ‘ When never so much Pains is taken to help People to understand the *Rule*, it is so but sometimes, it is not so always. To which Mr. Ollyffe answers thus, [in his *Third Defence of Ministerial Conformity*, p. 66.] ‘ The *Rule* must hold always and exactly answer to *EASTER-DAY*, because *EASER-DAY* is

‘ is every Year set according to that Rule ; which will for ever hold according to that Computation , viz. by the Golden Numbers placed in the first Column of the Calendar in the Common-Prayer-Book , to which the Rule refers ; and tho’ it will more and more differ from the vulgar Computation , as the Old Stile will more and more differ from the New ; as the World grows older ; yet where the Old Computation and Old Stile are kept , we must reckon according thereunto ; as Mr. Ollyffe adds , ‘ We say the Queen came to the Crown the 8th of March , tho’ according to the more exact Account , called New Stile , it was 11 Days sooner , viz. Feb. 25 yet we speak properly when we go according to our Common Computation : In like manner we speak properly , when we fix EASTER according to the Common Computation of New and Full Moons always us’d in that Matter , and set down expressly in the Calendar where the Rule lies.

Hitherto I have given a History of this Controversy , as manag’d between Churchmen and Dissenters. I now come to give a History of it , as manag’d between Churchmen only.

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The Rule failing in the Year 1698. according to the *Vulgar* way of looking for the *First Full Moon* after *March 21.* (which governs *EASTER*) by the *Common Almanacks*, which that Year fell on *Friday, April 15.* whereas *EASTER* according to the *TABLE of Moveable Feasts* for 40 Years, as also the *TABLE* for finding *EASTER* for ever, and even all that Year's *Almanacks*, was appointed, and accordingly kept on the 24th, and not on the 17th, which was the *Sunday* following; several Enquiries were made about this *Point*, and several Persons vers'd in *Chronology* were consulted on the Occasion, and particularly the Learned *Dr. Wallis*, then *Savilian Professor of Geometry* in the *University of Oxford*, who wrote a *Letter* dated *May 14. 1698.* to *Sir John Blencow*, then one of the *Justices* of the *Court of Common Pleas*, now of the *Queen's Bench*; who had, as is there said, consulted him on this *Point*, at the Request of the late *Lord Chief Justice Holt.*

In this *Letter* (which was publish'd in the *Philosophical Transactions* of the *Royal Society* for that Month, [N. 240. Vol. 20.] he informs him, that *EASTER* was observ'd that Year according to the Rules so understood,

as

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as was intended, (tho' he confess'd that a Rubrick seem'd to be wanting to make it plain,) And acquaints him, that the Fundamental Rule of the Nicene Council (which we pretend to follow) for the keeping of EASTER, is to this Purpose: EASTER-DAY is to be that Sunday which falls upon or next after the First Full Moon, which happens next after the Vernal Equinox. This Vernal Equinox, adds the Doctor, was then observ'd to fall on the 21st of March, tho' it does now fall on the 11th of March, or sometimes on the 10th of March; and therefore instead of next after the Vernal Equinox, we say next after the 21st of March.

But then (says the Doctor) it is said by a Mistake I suppose, After the First Full Moon, instead of upon or next after the First Full Moon, (for so it is to be understood and added,) And if the Full Moon happens on a Sunday, EASTER-DAY is the Sunday after: Which, he says, must needs be a Mistake; for in such a Case it is to be that Sunday, not the Sunday after. And so, adds the Doctor, the Tables agree (contrary to this Note) both that for 40 Years, and that to find EASTER for ever. And so it was observ'd in the Years 1668, 1678, and 1682. And so whenever the Case happens,

pens, that the Ecclesiastical Full Moon falls on a Sunday*.

The

* N B According to Dr. Wallis's Method of Calculation, viz. accounting the Full Moon the 15th Day Inclusive from the New Moon, (which the Author of the Rule for finding EASTER explain'd and vindicated, takes no notice of) it fell in those Years, (and likewise in those in the TABLE calculated for 532 Years, which have a W. in the Column of Dominical Letters) on a Sunday, which was the Occasion of his making those groundless Exceptions (as my TABLE shews hem to be) to the Rule, and of suggesting a Correction of the latter part of it; which Correction of the Rule, tho' it will make it agree with the Table for finding EASTER for ever, ought not by any means to be admitted, because it is contrary to all (as far as I can learn) who have wrote on this Point, who have expressly mention'd it as one of the Determinations of the Council of Nice: That, If the Full Moon should happen on a Sunday, EASTER-DAY should not be that Sunday, but the Sunday after: Nay, it was, as appears from Petavius, l. 2. c. 63. Paulus de Middelburgo, l. 4. and Bucherius, the Practice of the Church of Alexandria, whenever the Paschal Full Moon fell on a Saturday, not to keep EASTER the next Day, but the Sunday Sevenight following; which was imitated by such of the German Churches as alter'd their Stile, A. D. 1699. as is related in the Philosophical Transactions, N. 260. p. 459. and Mr. Lowthorp's Abridgment of them, Vol. 3. p. 408. which very probably was their wonted Practice. Since in a little Tract, entitled, *Regula Generales & perpetua de rebus alicuius Calendarium spectantibus citra Calendarium cognoscendis ad Vitae Usum accommodatissima*, 120. Basil.

The only Doubt (as the Doctor goes on) remains on what Day we must reckon the Ecclesiastical Full Moon to fall. For we are not to judge, adds he, either the Equinox or the Full Moon, according as they happen in the Heavens, or in our Almanacks; but according to the Paschal Tables, fitted to the Time of the Nicene Council. And accordingly we are to account the Equinox to be now (as then it was) on March 21. The Golden Number (fitted to the Cycle of 19 Years, after the End of which it begins again at 1, 2, 3, &c.) is plac'd in the First Column of our Calendar, to tell us on what Day (of such a Year) the New Moon is

1579. one of the Rules is this, *Si Plenilunium die Veneris aut Saturni, aut Solis fuerit, in subsequentem Dominicam transferetur.*

N. B. The Author of the *Clergyman's Vade mecum*, Ch. 22. declares himself of the same Opinion with Dr. Wallis, as to the 15th Day inclusive from the New Moon being the Full Moon; and to the Correction of the latter part thereof suggested by the Doctor, saying, that in case the Rule should be altered according to Dr. Wallis's Proposal in his Letter to the Bishop of Worcester, viz. that it should be always the First Sunday after the first Full Moon next after the Vernal Equinox, says, it should be considered, that when it is made it be not proper to be added, that if the Full Moon fall on a Sunday it shall be that Sunday, not the Sunday after.

sup-

supposed to happen in each Month ; and the Fifteenth Day of that Moon is reputed the Full. And then he proceeds to illustrate it by an Example : For thus, says he, the Golden Number for the Year 1698. is 8. And this Number 8 stands in the Calendar at March 6. which we must therefore suppose to be New Moon, (tho' the New Moon was indeed March 2.) Now March 6. being the New Moon or First Day of the (Reputed) Lunar Month (for such Year) March 20. will be the 15th Day, or the (Reputed) Full Moon for the Month of March this Year ; which happens to be Sunday, the Dominical Letter for this Year being B. But this happening before March 21 (the supposed Equinox) cannot be the Paschal Full Moon ; but we must wait for another. And we shall then find the Golden Number 8 standing at April 5. for the New Moon of April the same Year. And therefore the Full Moon or 15th Day of that (reputed) Lunar Month is to be April 19th, which being Tuesday, the Sunday next following is April 24. (where stands B. the Sunday Letter for this Year) which is therefore to be EASTER-Day, according to the Intent of these Tables ; and it was observed accordingly.

But it were to be wished, adds he, there had been somewhere a Rubrick to direct, how

we are to find this (reputed) Full Moon, and what is the Use of the Golden Number. After this he proceeds to shew the Difference of the Ecclesiastick Account in the Paschal Tables from that of the Heavens, (both as to the Equinox, and as to the Full Moon). Telling Sir John, that it was then [viz. at the Time of the Council of Nice] that in 19 Years (which is the Compass of the Golden Number) the Lunations (of New and Full Moon) did return to the same Day and Hour as they were 19 Years before. But tho this, adds he, be pretty near the Truth, yet it comes short by about an Hour and Half, which Hour and Half in every 19 Years doth since that Time amount to 4 or 5 Days, whence it comes to pass that the Reputed Full Moon is later by 4 or 5 Days than that of the Heavens, [v. Conf. p. 16, &c.] But our EASTER, (adds he) is reckon'd according to the Reputed Full Moons (derived from the Golden Number) not according to those of the Heavens.

This Account of the Rule gave, I presume, Satisfaction to such as were at this Time inquisitive about it: But it did not prevent Mr. Calamy from renewing, in his Abridgment of Mr. Baxter's History of his Life and Times, the trifling Objections which He, and other Dissenters had formerly, thro' a Misunderstanding of the
Rule,

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Rule, urg'd against it, to which this *Letter of Dr. Wallis's* was a sufficient *Answer*, (those *Objections* being form'd from the *Difference* between the *Ecclesiastical Moon* meant in the *Rule* found by the *Column of Golden Numbers* in the *Calendar*, and the *Moon in the Heavens*). But I pass by this without taking any notice of it, because I have spoke of it already, [p. xxii, xxiii, xxiv.]

In the Year 1705, when by Reason of the afore-mentioned *Difference* between the *Ecclesiastical* and *True Moon in the Heavens*, the *Rule* again fail'd. it the *First Full Moon* in the Heavens after *March 21.* shewn in the *Almanacks* of that Year falling on *March 29th* which was *Thursday*, and *EASTER-DAY* not being appointed nor kept on *April 1.* the *Sunday* following, but on *April 8.* agreeably to the *Intent* of the *Rule*; the *Ecclesiastical New Moon* for that Year found by the *Column of Golden Numbers* in the *Calendar*, (the *Golden Number* then being 18. and the *Dominical Letter G.*) falling on *March 19.* and the *Full Moon*, according to *Dr. Wallis*, [viz. the 15th Day after inclusive] on *Monday April 2.* but according to the *Generality of Writers* on this Subject, (as I have shewn in the *Conference*, p. 21. N. 2. and the *Compilers* of the

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the *Table for finding EASTER for ever*, as I have shewn in the *TABLE of Golden Numbers, &c. for 532 Years*,) is on *Sunday April 1.* [*viz. the 14th Day after Inclusive,*] and agreeably to the *latter Part of the Rule* adjourn'd to the *Sunday following*, one *Richard Thornton Esq;* communicated to the *Royal Society* the following *short Explanation of this Rule*, [which was publish'd in the *Philosophical Transactions of the Society for March 1705. Vol. 24. p.1902.*]

‘ *Rightly to understand the Rule for finding EASTER in our Common-Prayer-Book.*

‘ *Note, 1. That the 21st of March in all but Leap-Years, and in Leap-Years, the 20th of March, was at the Time of the Council of Nice, when this Rule was made, the Vernal Equinox.*

‘ *2. That the 20th of March in Leap-Years, is the same as the 21st of March in Common Years.*

‘ *3. That the Full Moon meant in this Rule, is not to be found in our Almanacks, but by the Calendar of our Common-Prayer-Books; where, in the First Column, the Golden Number of every Year*

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‘ is plac’d over against the Day of the New
 ‘ Moon in every Month of the Year.

‘ 4. That the Fourteenth Day, including
 ‘ the First Day of the Moon, is the Full
 ‘ Moon, and not the Fifteenth, as Dr.
 ‘ Wallis would have it in his Letter.

This concise *Explanation* tho clear,
 plain, and just, as to the Days of the
Fall Moon and the *Vernal Equinox*, not fully
 clearing the Difficulty arising from
 EASTER-DAY’s falling sometimes on
 March 22. (as is shewn in the following
Conference, p. 28. &c.) there was publish’d
 in the *Philosophical Transactions* for the
 Months of September and October following,
 a fuller and indeed a *True and Just Explan-*
ation of the Rule, communicated from the
 Reverend Mr. *Jackman*, dated from *Stone-*
leigh House in *Somersetshire*, October 13.
 1705. wherein he takes notice of the *Ex-*
planations of the Rule given by Dr. *Wallis*,
 Mr. *Thornton*, and others, which he had
 read, and found false and insufficient; and
 says, that he had undoubtedly collected the
 true Sense of the Rule by comparing it and
 the Table of EASTER in the *Common-*
Prayer-Book together [*viz.* that for finding
 EASTER for ever.] Which very prob-
 ably

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bably he had done by such a TABLE as I have annex'd to the following Conference.

For the right Understanding of the Rule, he says, it is sufficient to observe,

First, That the Full Moon meant is the Fourteenth Day of the Moon, according to the Calendar in the Common-Prayer-Book: Which, he says, may be called the Church Calendar, counting that Day of the Month for the First, which has the Golden Number of the Year collateral to it in the First Column of the said Calendar. And,

Secondly, That these Words [next after March 21.] are meant inclusively, as if it had been said [next after the Commencement of March 21.] So that if the Full Moon happens on March 21. the same must be the Paschal Full Moon.

These Observations he proves right and sufficient for the Understanding of the Rule, by reason he proves them NECESSARY and SUFFICIENT to reconcile it with the Authentick Table for finding EASTER for ever, from which the Practice of the Church never varies.

*He proves his First Observation necessary to that End, because, as he says, if the Paschal Full Moon be any Day before, or
after*

after the Fourteenth of the Moon *by the Church Calendar, then the Rule and the Table will clash*, which he *clearly and fully* shews by his Instances of EASTER-DAY for the Years 1702 and 1705. and thence shews, that the *Full Moon* meant in the *Rule* can neither be the *True Full Moon* shewn in the *Almanacks*, as the *Dissenters* imagin'd, nor yet the *Fifteenth Day inclusive* from the *New Moon*, as Dr. Wallis [in his Letter to Sr. John Blencow] Mr. Wright [in his Postscript to his Short View of Mr. Whiston's Chronology] and the Author of the *Introductio ad Chronologiam*, Reprinted at Oxford, A. D. 1704. p. 37. did assert it was.

As to his *Second Observation*, he proves that *necessary to the same End*, because a Full Moon, in the Sense of the Rule, (*viz. the Fourteenth Day inclusive* from the *New Moon*, as he had prov'd before, and as I have clearly shewn in my TABLE of *Golden Numbers, &c. for 532 Years*, annex'd to the following Conference) does often happen on March 21. in which Case the Sunday following is always EASTER-DAY by the Table and Practice; whereas (as he rightly says) it must be a Month after by the Rule, unless we understand those Words

G

[next

[next after March 21.*] *as he explain'd them [viz. next after the Commencement (or Beginning) of March 21.] because, says he, Count you the Full Moon how you will, March 22. can never be EASTER-DAY by the Rule, unless March 21. may be the Paschal Full Moon by the same; and yet, adds he, March 22. is EASTER-DAY by the Table and Practice as often as the Golden Number is 16. and the Dominical Letter D. [which, as I have shewn in the following Conference, p. 29. happens Four-times within the Period of 532 Years, viz. Three times in Common Years, and Once in a Leap-Year.]*

This Observation, he owns, may seem to many Forc'd and Unnatural; and that, he thinks, might induce some to count the

* N. B. It must be own'd that the Word *After* is understood in this Rule in two Senses. In this place *inclusively*, so that it means *on the 21st*; but in the latter part, *viz. [if the Full Moon happen upon a Sunday, EASTER-Day is the Sunday after]* it is to be understood *exclusively*, so as to mean *the Sunday following*. So immediately after this Rule, where it is said, that *Ascension Day is Forty Days after EASTER*, it must be understood [as including both EASTER-DAY and Ascension-Day, for there are but 38 Days between.] Whereas in the other Instances the Word *After* is understood *exclusively*, as Dr. Wallis has rightly observ'd in his Letter to Bishop Fell. p 41.

Fifteenth Day of the Moon *for the Full Moon in the Rule, and Mr. Thornton to substitute March 20. in Leap-Years for March 21. Neither of which Hypotheses however, says he, do any Service, all Things consider'd. The former indeed, [viz. that the Fifteenth Day inclusive from the New Moon, is the Full Moon meant in the Rule]* says he, *would vacate my Second Observation, March 21. never being the Fifteenth Day of the Moon by the Church Calendar. But then [as he rightly observes, and clearly appears by the TABLE of Golden Numbers, &c. for 532 Years, annex'd to the following Conference, at those Years, where a W. is set in the Column of Dominical Letters] it would make the Rule notoriously Irreconcilable with the Table [viz. that for finding EASTER for ever] and Practice as he had shewn.*

As to Mr. Thornton's Hypothesis, he says, 1. *That the only Colour for it, [viz. That at the Time of the Council of Nice, the Vernal Equinox was March 20. in Leap-Years] is, for any thing that he knows, more likely to be false than true, and doth by no means follow from the Intercalation. 2. That if this Colour were true, it was too great a Nicety to have been*

probably regarded by the Church. 3. That this Hypothesis puts more Force upon the Words of the Rule than his. And lastly, says he, If it were admitted it would solve the Difficulty only in Leap-Years: And my Second Observation would still remain necessary, because the Case happens as well in Common as in Leap-Years, whereof we have an Example in the next Year (1706.) [and at all Years which have 16 for their Golden Number.] After this he proceeds to vindicate his Explaining the Words of the Rule [next after March 21.] by saying, they mean [next after the Commencement of March 21.] from the Practice of the Romans, in that Passage which I have cited in the following Conference, p. 30, 31.

Some time after, viz. in the Year 1709. when the Rule, according to the method of finding the Full Moon by the Almanacks, again fail'd*; the first Full Moon after March 21. found by them, falling on April 13. Whereas EASTER-DAY was not appointed or kept on the Sunday following, viz. April 13. but on Sunday, April 24. according to the Latter Part of

* N. B. This Failure will always happen when a Sunday comes between the Astronomical and Ecclesiastical Full Moon that governs EASTER.

the Rule, by Reason the Ecclesiastical Full Moon (*viz.* the 14th Day Inclusive from the Ecclesiastical New Moon found by the Column of Golden Numbers in the Calendar to be then on Monday April 4. the Golden Number of that Year being 19. and the Dominical Letter B.) fell upon a Sunday. There was publish'd a little Treatise of 8 Pages in 8^o for Henry Clements, Entitled, *The Rule for finding EASTER Explain'd and Vindicated*, wherein is shew'd the Rubrick's Agreement with the Council of Nice, and that Dr. Wallis's Exceptions are mistaken and groundless: In the Preface whereof he says, *It is the less to be wonder'd, that Mr. Baxter should have objected against the Rubrick (or Rule) for finding EASTER, when many of our own Members have lightly taken up Prejudices against it, as if it were False and Erroneous, and such as the Church do not adhere to, in fixing the Seat of EASTER [as is sufficiently shewn in the preceding part of this Preface.] To what Mr. Baxter objects, says he, it is sufficient to Reply, That it is the Ecclesiastical Full Moon which governs EASTER, and not the Celestial; and therefore the Common Almanacks are not to be consulted in this Case (the Dissenters not having, as I can find any where,*
entred

entred into a deeper Consideration of the Rule. But, adds he, *what our own Members have remark'd, carries a greater shew of Force, because they have entred into a deeper Consideration of the Rule, comparing it more artificially with the Tables, in order to Reconcile it with the Practice of the Church; but finding some Difficulties therein, they likewise have fallen foul upon the Rule, and charg'd it with Uncertainty and Error.* He mentions no other but Dr. Wallis, who, he says, *has imputed two gross Mistakes (to this short Rubrick) viz.*

1. That EASTER-DAY is to be the Sunday after the first Full Moon which happens next after the One and Twentieth Day of March; which the Doctor says should be the Sunday which falls UPON or NEXT AFTER the first Full Moon, &c. And
2. That if the Full Moon happens upon a Sunday, EASTER-DAY is to be the Sunday after, whereas the Doctor says it should be that very Sunday, agreeably to the Tables, both that for Forty Years, and that to find EASTER for ever, and to the Practice of the Church in the Years 1668, 78, and 82 and whenever the Ecclesiastical Full Moon falls on a Sunday. And therefore, says he, *his Reflections shall be here Examined, as well*

well for the Boldness of his Charge, as lest the Authority of so great a Man should hinder others from ever looking into, or suspecting his Reasons.

These Exceptions of Dr. Wallis, together with his Account of the Fundamental Rules of the Nicene Council (mention'd before in this Preface, p. 32.) after a short Explication of the method of finding the Full Moon meant in the Rule, by the Column of Golden Numbers, tho' without any Directions either for finding out the Golden Number, or Dominical Letter; he fully and clearly answers, shewing,

1. That the Doctor's Account of the Fundamental Rule of the Council of Nice, for the keeping of EASTER, was quite different from the Account given of it by Clavius, and Bishop Beveridge, (and indeed all that I have read on this Point, except before the Bible in 1576. mention'd before p. 5.) who say, That that Council determin'd EASTER should be,

1. After the Vernal Equinox, i. e. the 21st of March.
2. After the 14th Moon nearest that Equinox, i. e. next after it.
3. Upon the Sunday following that 14th Moon. From the Second of which Rules, he says, it is manifest, that EASTER-DAY cannot be upon the 14th of the Moon, or

Day

Day of the Ecclesiastical Full Moon, as the Doctor supposes it may be; so that the former part of the Rubrick is only this Second Nicene Rule in other Words: And the Third Rule, he says, shews that it must be adjourn'd as often as the 14th Moon falls on a Sunday, in the very same manner as the Rubrick does, in its last Words. And The Reasons, says he, which Eusebius, Athanasius, St. Ambrose, and Proterius give, why in case the Paschal Full Moon fell on a Sunday, EASTER-DAY was adjourn'd to the Sunday following, are, Because our Blessed Saviour rose on the 17th of the Moon, not upon the 14th; and for avoiding a Concurrence in Point of Time with the Jewish Passover, which are so many Arguments, that our Rubrick in this Point (touching the Adjournment of EASTER-Day for a Week, as often as the Paschal Full Moon falls on a Sunday) is Conformable to the Rule in their Times, and most probably was derived from the Council of Nice. Whereas by the Doctor's Definition and Notes, there never could since the Council of Nice, have happen'd any such Adjournment of EASTER, from the Sunday that the Paschal Full Moon fell on, to the Sunday following. After this he shews, that the Temporary and Perpetual Tables,
viz.

viz. that of the *moveable Feasts for Forty Years*, and that for finding *EASTER for ever*, do not clash with the *Rule* in this part, as the *Doctor* insinuates, and particularly in the Years 1668, 78, and 82. which the *Doctor* instances for that purpose; in which Years, says he, the Ecclesiastical Full Moon fell not on Sunday, as *Dr. Wallis* imagines, but upon Saturday in every one of them †. Upon the whole, says this Author, The Tables agree in every Instance with the Rubrick; and the Rubrick throughout, but particularly in the Places which the *Doctor* notes for Faulty, is most Authentick and Correct; nor is there any Difficulty in reconciling it with the Tables, unless it be in these Words [next after the 21st of March] &c. which Passage is cited in the following Conference, in a Note on p. 29. *

Here Ended, I think, the Controversie about this Point, as manag'd by Churchmen only; no one, as I can find, having thought fit to vindicate *Dr. Wallis's* Exceptions to, and Corrections of the Rule.

† See a Note on the Groundlessness of *Dr. Wallis's* Exceptions to this Rule, in this Preface, p. xxxiii.

* N. B. He has not here taken any notice of *Mr. Ollyffes* manner of Solving this Difficulty, mention'd in the Conference, p. 27. n. 1. nor of *Mr. Thorntons*, p. 28.

Besides the abovemention'd Citations concerning this *Rule*, there is a very large Explication of it given by Dr. *Newton*, in his *Cosmographia*, Part II. Ch. 2. where he gives a large Account of the Cycle of the Moon, what it is, how placed in the Calendar, and to what purpose, [but not exactly true;] and in Ch. 3. where he gives a large Account likewise of its Use, in finding the Feast of EASTER. There is likewise some Account of it in the *Festa Anglo-Romana*, p. 46, &c. The *Clavis Calendaria*, p. 49, &c. and The Church of England *Man's Companion*, Ch. IV. Sect. 17. wherein the Rule is charg'd as Erroneous on Account of the Difference between the *Astronomical* and *Ecclesiastical Moons*.

But notwithstanding this Difference between the *Astronomical* (or *True Moon in the Heavens*, shewn in the *Almanacks*) and the *Ecclesiastical One* (shewn by the Column of *Golden Numbers* in the Calendar) the *Almanack-makers* have constantly follow'd the *Ecclesiastical One*, meant in the *Rule*, in their Calculations of EASTER-DAY, in which I have not observ'd any to vary, as they have in the placing of St. *Matthias's Day* in *Leap-Years*; and therefore it is very strange, that

that Mr. *Partridge* should say, * that *As to the Rules prescribed in the Common-Prayer-Book for the Time of EASTER, upon which the Moveable Feasts depend, neither He, nor any Almanack-maker, nor even the Church, nor the Lawyers go by it; and that EASTER-DAY was not only set down in the Almanacks, but actually kept in the Year 1705, as well as in the Five preceding Years, on Days quite different from what it must have been according to that Rule, and that the two Terms dependent thereupon were kept accordingly.*

I might here proceed to give an Account of the several *English Rules* that have been given for finding of *EASTER*, different from *this*; but as the *Limits* of this *Preface* will not permit it, I shall only beg leave to observe, that from the many *Exceptions* made to *this*, as well by our *Dissenting Brethren*, † as by many of our
own

* See his *Letter to a Member of Parliament touching his Almanack for the Year 1710.* and the *Injunction, whereby the Publishing of it is staid for the present; dated Dec. 10. 1709.* in one Sheet.

† Notwithstanding the *Dissenters* amongst us have been the chief *Cavillers* against this *Rule*, yet it seems the *Papists* have *Fish'd* in *this*, as well as other *Troubled Waters* amongst us. For it appears in *Dr. Pell's EASTER* not mistim'd, p. V. that his

own Communion, and the many *False*, or at best *Imperfect Explications* and *Vindications* that have been made of it; It seems a *fuller Treatise* on this Subject was still necessary: And how far I have in this exceeded such as have wrote on this Subject before me, is humbly submitted to the Judgment of the *Candid Reader*, who I doubt not will readily acknowledge, that I have taken no small Pains to set this Point in a true Light; however, I have good Reason to think, that notwithstanding the great Pains I have taken in the compiling of *this Treatise*, there will be some Mistakes discover'd in it, but I hope they will not be found to be of a gross Nature, and therefore the more excusable in me, since such Great and Learned Persons, as Bp. *Beveridge*, Dr. *Wallis*, Dr. *Sherlock*, &c. have fallen into Mistakes in writing upon this Point, especially if (as I hope) I shall be found to have put it in a clearer

Friend (whose Objections against the *Rule* in the 1664. he therein answers) had told him, that divers Roman Catholics and Priests were eager Pleaders for the 3d of April [the Day on which it ought to have been kept, according to the Computation of the Full Moon by the Almanacks] Whereas by the *Rule* by the *Rule* it was fix'd to the 10th.

Light

Light than others who have gone before me have done.

The Principal End I propos'd in setting down the Rules for finding the *Golden Number* and the *Dominical Letter*, is, that thereby (by the help of the *Calendar*) it may easily be known when *EASTER*, or any *Moveable Feast*, or even *EASTER* and *Trinity Terms*, and their *Returns*, which have a Dependance upon *EASTER*, have at any time past happen'd, and may therefore prove of Use in the settling of *Chronology*, when they cannot be known any other way; and it may happen, that the true *Date* of several *Facts* and *Writings*, relating as well to the *State* as to the *Church*, may be discover'd hereby. For when the *Golden Number* and *Dominical Letters* of any Year are found, it is presently known by the *Table to find EASTER for ever*, when *EASTER* happen'd that Year; and when that's known, it is easily known when the other *Moveable Feasts* happen by the other *Rules in the Calendar*, which shew the *Distance* between them and *EASTER*:

As to the *TABLE* of *Golden Numbers* and *Dominical Letters*, &c. calculated for 532 Years; or in other Terms, the *Dionysian Period*, I found it necessary to make such
a one,

a one, in order to find how the *Compilers* thereof calculated their *Full Moon*, whether on the *Fourteenth* or *Fifteenth Day*, *Inclusive* from the *New Moon*, since such as have wrote concerning *Ecclesiastical Computation* vary so much about it, as I have shewn in the following *Conference*, in my *Notes* on *Pag. 21, 22*. And in the making this *TABLE*, I calculated *EASTER* by the *Column of Golden Numbers*, accounting the *Fourteenth Day inclusive* from the *New Moon* for the *Full Moon*, and compar'd this Calculation with the *TABLE* for finding *EASTER* for ever, and found the *Rule* and the *Table*, according to this Method, constantly to agree throughout the whole *Period* of 532 Years.

At the same time likewise I calculated *EASTER*, after *Dr. Wallis's* Method of Reckoning the *Fifteenth Day inclusive* from the *New Moon* for the *Full Moon*, and wheresoever I found the *Rule*, according to this Calculation, and the *Table* to Clash, I set down in the *Column of the Dominical Letters* for those Years a [W] which happens no less than 67 times in this *Period* [which, being all *Sundays*, made his *Correction* of the *Rule* necessary, in order to make it agree with the *Table* for finding *EASTER* for ever.] which

which he made, from an Unwillingness to admit (as I have shewn, even from his own Authority in another case, he fairly might *) that [*the Full Moon* next after *the One and Twentieth of March*] means [*The Full Moon on the One and Twentieth.*]

I have done the same likewise with Relation to Mr. Thornton's Method, by setting a [T] in the *Column of Dominical Letters* for those Years, wherein his pretended Solution of the Difficulty fails, as it does three times within this *Period*||.

It was printed before last EASTER, together with the *First Sheet* of the *Pre-face*, and the *First Sheet* of the *Conference*; and therefore has a *new Set of Pages*: And to make it the more *Intelligible*, and *Plain*, the Reader is desired to *Correct* the *Titles* of the *First* and *Last Column*, by changing *Lunar* into *Solar*; and to add to *Seçt. III.* [in the Notes on p. 35.] p. 21. and to *Seçt. III.* [in the Note on p. 36.] p. 28.

I rather chose to begin this *TABLE* with the Year 1549. the *Æra* of our happy *Reformation*, when K. Edward the VI's *First Common Prayer Book* was printed, than with the Year 1672. (tho' the *Dionysian Period* begins there, both the

* See the *Conference*, p. 33, &c. || lb. p. 29:

Lunar and Solar Cycles beginning that Year) that it may be the more easily seen by the *Almanacks*, in that and the following Editions of the *Common Prayer*, that I have not erred either in the placing the *Dominical Letter*, or in my Calculation of *EASTER*, and hope it will from thence sufficiently appear, that the *Compilers* of our *Paschal Rules*, especially of the *Table for finding EASTER for ever*, (of which this Rule, that has been made such a *Bone of Contention*, by reason it is not so clearly express'd, as it is to be wish'd it were) did in their *Calculations* account the *Paschal Full Moon* to be the *Fourteenth*, and not the *Fifteenth Day inclusive* from the *Paschal New Moon*; and that the latter Part of the Rule needs not that *Correction* which *Dr. Wallis* has suggested it does. Though after all, it must be own'd, that it is so express'd, as to be very liable to be *misunderstood*, it not being obvious to every common Capacity, that the Words [*next after the One and Twentieth Day of March*] should (as I have clearly shewn they may and do *)

* See the *Conf.* p. 30, &c. This it was that occasion'd *Dr. Wallis* not only to condemn the Rule as False, but even the *Table to find EASTER for ever*. [See his *Letter to Bp. Fell*, p. 39.]

mean [*on*] as well as [*after the One and Twentieth Day of March*] not to mention the Impropriety of the Word *After*, being understood in this *Rule* in two Senses, in this place *Inclusively*, as *Including the Beginning of the 21st of March*; and in the latter part *Exclusively*, as *Excluding the whole Sunday on which the Full Moon should happen †*, which would be
 solv'd,

* So likewise, as Dr Wallis has observ'd [in his *Letter to Bp. Fell*, p. 41.] in the Account given of the Distance of some of the *Moveable Feasts* from **EASTER-DAY**, with Relation to *Ascension Day*, which is said to be *Forty Days after EASTER*; the Word *After* must be understood as *Inclusive* of **EASTER-DAY**, though as *Exclusive* of it, with Respect to *Rogation Sunday*, &c. [N.B. In *Sacro Bisco's Comput. Ecclesiasticus*, where the same thing is said of *Ascension-Day*, it is added *Incluso Utroque Die*.] Besides this Instance, there are several others, which do sufficiently shew, that the *Calendar* needs a further Review, on Account of some *Mistakes and Defects*; which, without Doubt, wou'd have been *Corrected and Supplied* in 1661, by the *Revisers* thereof, had they not been hurried by the *Parliament*, as *Archbishop Sancroft* frequently own'd they were. Of the former sort, are, 1. The many *Miswritings* in the *Cycle of Golden Numbers*, as Dr. Wallis has justly observ'd [in his *Letter to Bp. Fell*, p. 36.] besides several others, which he has taken no notice of. 2. The *Note* at the Bottom of the *Table of Moveable Feasts for Forty Years*; which declares, that the *Supputation of the Year of our Lord*

solv'd, as well as the Difficulty which stagger'd both Dr. Wallis, and Mr. Thornton, arising from EASTER-DAY's falling sometimes on March 22. if the Rule were express'd as it is in the Rubrick, *de Festis Mobilibus*, before the Roman Calendar ||, from

in the Church of England beginneth the Five and Twentieth Day of March; whereas the Doctor rightly observes [*Ib.* p. 42.] it is not true with Relation to those Feasts which precede March 25. neither in that Table, nor in that to find EASTER for ever. As to Defects in the Calendar, the Doctor has rightly observ'd; 1. That a Rubrick is wanting, to tell us which are the Forty Days of Lent [*Ib.* p. 42.] 2. That a Rubrick is wanting, to let us know the Difference between the True and Putative New and Full Moon [*Ib.* p. 35.] And even Dr. Pell has own'd [in his EASTER not mistim'd] that a Rubrick is wanting, to let us know the use of the Golden Number; which, very probably, was intended, but thro' haste omitted; because a Rubrick, which was set in the Old Calendar at the Bottom of the Almanacks, or Table of the Moveable Feasts, was left out in 1661.

|| Quoniam ex decreto sacri Concilii Niceni Pascha ex quo reliqua festa mobilia pendent, celebrari debet die Dominico qui proxime succedit XIV. Lune primi mensis, (is vero apud Hebræos vocatur primus mensis, Cujus XIV. Luna vel cadit in diem Verni Æquinoctii, quod die 21 mensis Martii contingit, vel propius ipsum sequitur) afficitur ut si Epacta Cujusvis anni inveniat & ab ea in Calendario notata inter diem octavum Martii inclusive & quintum Aprilis inclusive (hujus enim Epactæ XIV. Luna cadit in diem Æquinoctii verni, id est in diem 21 Martii, vel eum propius sequitur)

from whence Bp. *Cosin* very probably took it, viz. EASTER-DAY, &c. is always the First Sunday after the First Full Moon, which happens on, or next after the 21st of March, &c. And it were to be wish'd, that some Account was given of the Full Moon meant in the Rule, and how it is to be found, as was given in the Old Calendars *.

I chose

numereatur inclusive deorsum versus dies quatuordecim, proximus dies Dominicus diem hunc XIV. sequence (necum Judeis conveniamus, si forte dies XIV. Lunæ caderet in diem Dominicum) sit dies Paschæ.

N. B. It is likewise so express'd by several Authors that have given an Account of the Determinations of the Council of Nice about it.

* N. B. I have before in this Preface, p. 5. given a Passage, put before a Bible, printed in Folio 1576, wherein a Direction is given for finding the Golden Number; since which I have seen the following Rubrick to the same Purpose in several old Common prayer Books and Bibles that have the Calendar before them, left out at the Revising thereof in 1661. when I presume a fuller Account was intended to have been substituted in its stead, but thro' haste omitted, It is at the Bottom of the Almanack, &c. which is of the same Nature with the Table of Moveable Feasts for Forty Years in these Words:

' The Golden Number is so called, because it was
' written in the Calendar with Letters of Gold right at
' that Day whereon the Moon changed, and it is the
' space of 19 Years in the which the Moon returns to
' the self same Day as the Sun, and therefore it is also
' called

I chose to put this Treatise into the Form of *A Conference between a Churchman and a Dissenter*; 1. That I might thereby make it the more plain and easie to be understood. 2. Because, though it has of late been made a Matter of Dispute between *Churchmen*, it was at first Objected against by *Dissenters*, and has (as I have shewn in this *Preface*) been very frequently urg'd by them as an Argument (though, as I hope I have sufficiently prov'd *) very Groundlessly, against *Ministerial Conformity*; and I have Confirm'd, as near as I could, almost all I have said by the Authority of others, who have wrote on these Points before me.

I intended to have annex'd, by way of *Postscript* to the following *Treatise*, after p. 36. An Account of the *Lunar* and *Solar Cycles*, with an *Exact Cycle* of the *Golden Numbers*, which having re-

called the *Cycle of the Moon*, in the which the *Solstices* and *Equinoctials* do return to one point in the *Zodiack*.

To find it every Year, you must add one to the Year of Christ, for Christ was born one Year of the 19 already past; then divide the whole by 19, and that which remaineth is the *Golden Number* for that Year, if there be no Surplusal, it is then 19.

* See the *Conference*, p. 3, &c.

ceived

ceived Corruptions in many places in a long Tract of Time, (by reason when *Astronomers* began to compile *Tables* for shewing the *Mean Motions* of the *Sun* and *Moon*, this Cycle grew out of Use, except so much of it as related to the finding of *EASTER*, viz. from *March 8. to April 5. inclusive*, as I have shewn in the following *Treatise*, p. 18, &c. which has been kept entire and free from Error) was, without *Correction*, continued in the *Book of Common Prayer*, by the *Revisers* of the *Calendar* in 1661. and tho' pretended to be *Corrected* by several *Modern Writers*,† has (I have good Reason to fear) been truly *Regulated* by none; which I purpose to give the *Reader*, together with a large *Explication* of the *Manner* and *Method* of its being plac'd in the *Calendar*, in a *Second Explication and Vindication of this Rule*, if suitable Encouragement be given me to pursue this *Subject* any farther, and to correct any *Mistakes*, or supply any *Defects*, which shall be observ'd in this; of which I shall

† Bp. *Beveridge* in his *Institutiones Chronologicæ* and the *Abridgement* of it. viz. *Introductio ad Chronologiam*. *Blondel*, in his *Histoire du Calendrier Romain*; and *Dr. Nichols*, in his *Comment on the Book of Common Prayer*.

thank-

thankfully receive any Notice, in a Letter to Mr. *Downing* in *Bartholomew-Close*.

I had Thoughts likewise of annexing hereto a large Examination of Dr. *Wallis's* Letter to *Bishop Fell*, concerning the *True Time of Keeping St. Matthias's Day in Leap-Years*; and therein to have shewn, 1. That it is very clear, that the *Revisers* of the *Calendar* in 1661, did intend to make an Alteration in this Point, and that from the *Doctor* himself, who in that very Letter, wherein he contends that the *Festival* of *St. Matthias* is to be Regulated according to the *Column of Calends, Nones and Ides*, (which, though printed in the *Book of Common-Prayer*, Establish'd by the *Act of Uniformity*, has yet in several late Editions been left out, as being thought to be of no Use) does yet grant in the same Letter, p. 22. l. 9, 10, 11.) that the *Lessons* are to be guided [not by that *Column*] but by the *Column of Days*. And in p. 18. l. 14. that 29 stands at the *Bottom* of *February*, to direct what *Lessons* are to be read when *February* shall have a 29th Day; and wishes that that *Column* [instead of that of *Calends, Nones and Ides*] had stood next before that of the *Lessons*, which thereby

thereby had been less subject to Mistake [as indeed it does in most Editions, since the other is left out.]

Secondly, That the standing Rule of all the Computists, for more than Four Hundred Years past, none excepted [as he says, p. 13.] has not been contain'd in those Verses *Bisextum Sexta*, &c. declaring that this Feast was in Leap-Years to be kept on the Natural Sixth Calends, and not on the Preternatural or Insititious One; since it is not agreed, which Day in such Years is the Natural Sixth Calends, and which the Preternatural One; but I wave insisting any farther on this Point now, except that since both our Church and State account the 29th Day of February to be the Insititious Day, I conceive the ancient Custom of doubling the Letter F. at February 24, and 25. should be abolish'd; and the Letter C. henceforth doubled at February 28. and 29.

I must here add, that (as I have been Inform'd) for want of Understanding this Rule, At Sea, and in our Factories and Plantations abroad, the Feast of EASTER, has been found out and kept according to Rules different from this, by the Help of the Epact.

ADVERTISEMENT.

THE Reader is desired to take Notice, that in the following *Treatise* the *Objection* against the *Rule*, taken from the *Difference* between the *Astronomical* and *Ecclesiastical Moon*, is adapted to the Year 1711. by reason it was design'd to have been Publish'd before the last EASTER, when the *two first half Sheets* of the *Preface*, and the *two first half Sheets* of the *Conference*, and the *TABLE* were work'd off; but it will equally serve for this Year 1712. by reason of the same *Difference* between the *Astronomical* and *Ecclesiastical Moon*. The first *Astronomical Full Moon* after *March 21.* falling this Year on *April 10.* and the *Sunday* following, viz. *April 13.* [being *Palm Sunday*] and the *Sunday* following EASTER-DAY: Whereas the *Ecclesiastical Full Moon* meant in the *Rule* [viz. the *14th Day inclusive* from the *New Moon*, found by the *Column of Golden Numbers*, to fall on *March 21.* the *G. N.* of this Year being 3.] falls on *April 13.* which being *Sunday*, EASTER-DAY (according to the latter part of the *Rule*) is not that *Sunday*, but the *Sunday* after, viz. *April 20.* as it is plac'd in all the *Almanacks* of this Year, and in the *TABLE* of *Moveable Feasts for Forty Years*, and that for finding EASTER for ever in the *Calendar*.

THE

*The Rule for finding EASTER in
the Book of Common-Prayer,
explain'd, and vindicated, in a
familiar Conference, between
a Church-man and a Dissenter.*

I.

Ch. **N**Eighbour, This is kindly done of
You : I assure You, I am heartily
glad to see You.

Diff. Sir, I am very much oblig'd to You
upon many Accounts, but particularly for
the Trouble You *lately* gave your self to
reconcile me to Your Way of *Keeping Christ-*
mas, tho' at the same Time I have still
some other *Difficulties* on that *Subject*.

C. Prithee Neighbour, what are they ?

D. You shall have them *another Time* :
at present, I am come to talk with You
upon *another Subject*, if You are willing,
and at Leisure.

C. With all my Heart ; Pray what is it ?

D. It is concerning the *Rule for finding*
EASTER in Your *Common-Prayer-Book*,
which You know has been *frequently*
found to *fail*, and does notoriously so *this*
Tear.

A

C.

C. Prithee, good Neighbour, sit down a little : 'Tis Possible I may satisfy You : 'Tis a *Point* I have formerly taken some Pains about.

D. And ha'nt You observ'd Your self that the *Rule* does notoriously fail *this Year* ? According to *that*, EASTER-DAY is *always* the first Sunday after the first Full Moon which happens next after the one and twentieth Day of March, and if the Full Moon happens upon a Sunday, EASTER-DAY is the Sunday after. Now all the *Almanacks* of *this Year* make the *Full-Moon* to fall on the *twenty-third Day* of March which is *Friday*, and yet EASTER-DAY is not the *next* Sunday, viz. the *twenty-fifth Day*, as the *Rule* says it *should*, but the *Sunday following*, viz. *April the first*.

C. Well : And what do you gather from that ?

D. Why ? is not this a plain Proof then that the *Rule* fails, and are we to be blam'd for refusing to give our *Assent and Consent* to all and every Thing contain'd in the *Book of Common-Prayer*, when *this Rule* is so manifestly *erroneous* ?

II.

C. Hold a little, Sir : Are You sure You don't *mistake* the *Rule* ? Probably I may shew You by and by that it *does not fail*, tho' You are so confident it *does*. But

But since You except against *The Declaration of Assent and Consent*, &c. I must beg leave first to say, that this is nothing at all as to You, since it is not requir'd in order to *Lay Conformity*, tho' it be to *Ministerial Conformity*. It has been sufficiently prov'd by Two learned and judicious Authors, (1) that Mr. Calamy has strain'd *these Words* to a much *Higher Sense* than ever the Church intended to put upon them. (2) They have shewn, and so have, as far as I can find, All other Members of our Church; and even the most Strenuous Defenders of it, that *nothing more* is meant by this *Declaration of Assent and Consent*, than *Assenting to the Lawfulness of the Book of Common-Prayer, and Consenting to use it* (3).

A late Learned Author, speaking of this *Declaration of Assent and Consent*, has these

(1) See Mr. Hoadley's *Reasonableness of Conformity to the Ch. of Engl.* &c. Part 1. 2d. Edit. p. 105. &c. and his *Defence of it*, Ch. 2. Mr. Ollyffe's *Defence of Ministerial Conformity to the Ch. of Engl.* p. 19. &c. and his 2d *Defence*, p. 103.

(2) See his *Abridgment of Baxter's Life*, and his *Three Defences of Moderate Non-conformity*.

(3) See Dr. Falkner's *Libertas Ecclesiastica*, p. 91. &c. Bp. Stillingfleet's *Mischief of Separation*. Durel's *Vindiciæ Ecclesiæ Anglicanæ*, Cap. XVI. p. 161, &c. Fullwood's *Grand Case*, p. 13. Sherlock's *Discourse of Church Unity*, p. 105. A *Letter to Mr. John Ollyffe touching the Declaration of Assent and Consent*.

Words (1). 'The straining of this too high
 'and putting too rigid a Sense upon it seems to
 'minister the chief Occasion of Objections a-
 'gainst it. Now it is to be observ'd, that Assent
 'and Consent are Words of the very same Im-
 'portance, as Dr. Falkner proves from many
 'Instances in our Statute Law, and mean no
 'more when applied to Things to be practised,
 'order'd or us'd, save only an Allowance that
 'they may lawfully be used or practised. Thus
 'we give our unfeigned Assent and Consent
 'to all and every Thing contained and pre-
 'scribed in the Book of Common-Prayer &c.
 'i. e. We allow it to be a Book that has no-
 'thing contrary to God's Holy Ordinances in
 'it : but is such as may Lawfully and Piously
 'be used in all the Offices prescribed therein;
 'and that as such we our selves will use it to
 'the Edification of his Church. To which
 let me add the Words of the learned Dr.
 'Falkner (2), who says, that 'Even such Per-
 'sons who conceive some Things or Expressions
 'prescribed, either in the Phrases of the Com-
 'mon Prayer, or in the Pointing of the Psalms,
 'or in the Translation of the Psalms or other
 'Scriptures, not to be suitable to their own De-
 'sires or Apprehensions, (yet to be free from

(1) See Mr. Bingham's *French Churches Apology* for
 the Church of England, Book 3d, Chap. 3d.

(2) See his *Libertas Ecclesiastica*, p. 94.

' Sin, and of such a Nature as that the whole
 ' remaineth useful, to guide the Exercises of
 ' Piety) those Persons may safely, and with a
 ' good Conscience, make this Declaration of
 ' Assent with respect to other weighty Con-
 ' siderations of Submission to Authority, Pro-
 ' moting Peace, Order, Unity, and the Edi-
 ' fication of the Church in the united Exercise
 ' of a right Religious Worship. Even as such
 ' learned Men who may judge even our last
 ' Translation of the Bible, not to have fitly
 ' expressed the Sense of some difficult Places,
 ' may yet both unfeignedly Assent and earnestly
 ' persuade to the diligent Use thereof, as know-
 ' ing it to be of excellent Advantage to pious
 ' and humble Readers for their profitable
 ' Learning the Gospel Doctrine, and the Will
 ' of God.

D. Pray say no more on this Point : for
 whatever be the Sense of the Declaration of
 Assent and Consent, it Signifies little or no-
 thing to me, since I am not obliged to make
 it. But to your Promise : Pray, shew me
 that the Rule does not fail this Year.

C. In Order to that, We will first con-
 sider the Occasion of the making it, and
 when it was first made, and by whom.

D. I shall be glad to hear it.

C. You must know then, that in the
 early Times of Christianity, there were
 great

great Differences in the Christian Church, concerning the Time when EASTER, or the Feast of our blessed Saviour's Resurrection, should be observed, and there were different Customs as to that Point: The Christians in the East, keeping it in Imitation of the Jews, on the 14th day of the Moon, what Day of the Week soever it happen'd; pleading the Practice of St. John for so doing, and those of the West, never on that Day, but on the Sunday following, as they said, by the Direction of St. Peter.

These Differences at length grew so great, that Efforts were made several Times to bring the Christians of the East to Agree in this Point, with those of the West, but without Effect; tho' about the Year of Christ 200. Victor, Bishop of Rome, call'd a Synod of Bishops, in which it was unanimously agreed, except by the Bishops of Asia, that the Solemnity of our Saviour's Resurrection was not to be celebrated on any other Day but the Lord's-Day; and because they would not submit, Excommunicated them.

D. Well: What was the Consequence of this? Persecution and Violence, certainly, could do but little Good: Moderation, I see, was as much wanted formerly as it is now.

C. It was indeed severely censur'd by several Persons of great Judgment and
Tem-

Temper (1), and indeed it did more *Hurt* than *Good* : For the Breach grew wider and wider, till about the Year 325, the Pious Emperor *Constantine the Great*, (in order to put an End to *that*, and *some other Differences*, which had then very much disturb'd the *Christian Church*,) call'd a *General Council* of the several *Christian Churches* then in being, and appointed the Meeting to be at a little Town call'd *Nice* : At this Place there *then* met no less than 318 *Bishops* (2).

(1) See Suiceri *Thesaurus Ecclesiasticus* sub Voce Παῖσα. And Bp. Hooper's *Disc. of Lent*, Ch. 1.

(2) Any one that is minded to have a full Account of these Differences may consult *Euseb. Hist. Eccl.* l. 5. c. 23, 24. *Theodoret Hist. Ecclesiast.* lib. 1. c. 9, 10. *Vit. Constantin.* l. 3. c. 14. 18, 19, 20. *Socrat. Hist. Eccl.* lib. 1. c. 9. *Sozomen, Hist. Eccl.* lib. 1. c. 21. *Dupin's Ecclesiast. Hist. Cent.* 4. p. 252. *Suiceri Thesaurus Ecclesiast.* sub Voce Παῖσα. *Beveridge Institut. Chronolog.* lib. 2. c. 4. *Reg.* 5. *Sect.* 3. *Dr. Pell's EASTER* not mis-tim'd, a Letter written out of the Country to a Friend in London, concerning *EASTER-DAY*. *Booker's Tractatus Paschalis*. *Dr. Wallis's Letter to Sr. John Blencow*, in the *Philosophical Transactions*, No. 240. Vol. 23. p. 185. *Bp. Hooper's Discourse of Lent*, p. 61. *Collier's Dictionary* under the Word *Quartodecimans*. *Mr. Wright's Postscript to his short View of Mr. Whiston's Chronology of the Old Testament*. *Mr. Ollyffe's Second Defence of Ministerial Conformity to the Church of Engl.* p. 217. *Dr. Wille's Judgm. of the Foreign Reformed Churches concerning the Church of England*. And *Mr. Gadbury's Festum Festorum*.

D. Well, What was done at this *mighty Meeting*?

C. It was at *this Time* that these Differences were in a manner happily composed, by several prudent *Canons*, which were then made for the *Keeping* of EASTER, at one and the same Time, in all Parts of the *Christian Church*.

D. An Excellent *Emperor* Indeed! No one surely will commend his *Wisdom*, whatever they may say or think of his *Piety*, who could imagine such a *Trifle* as *this* worthy the *Serious Consideration* of such a *Numerous* and *Venerable Assembly*.

C. You may think whatever You please of him, and call his *Wisdom* and *Prudence* into Question as much as You think fit, But I assure You, The *Christian Church* in *almost all Ages* has approv'd of what he *did* on *this Occasion*, by following the *Rules* and *Canons* which were made in *this Synod* for that Purpose.

D. Since You have talk'd so much of the *Rules* and *Canons* made in *this Synod* for *this End*, I desire You would tell me *what they were*, and *what Success* attended them.

C. I know not how to give them You better, than in the *Words* of the Learned Dr. *Nichols*.

D. Pray let me hear them then.

C.

C. The Doctor in his *Excellent Comment* on the *Book of Common-Prayer*, in *Note on the Rule for finding EASTER*, speaking of the *Determinations* of this *Synod*, says, that "they decreed two Things. *First*, " That *EASTER* should be observ'd, " according to the *Romans* (1) and other " *Western Churches*. *Secondly*, That the " *Christians* should have nothing in common " with the hateful People of the *Jews*, i. e. " that they should never celebrate their " *EASTER* upon the same Day on which " the *Jews* celebrated their *Passover*, as appears by *Constantine's Letter* to the " Churches upon the Occasion of the " Council's Determination in this Affair. (2)

D. What was the Effect of these *Grave Determinations* of this *venerable Body*? Did they put an End to these Differences?

C. Yes: they did to these, but there soon arose new ones: (3) For it being referr'd to the *Church of Alexandria*, wherein were

B more

(1) Συμψώνας Ποιμένων, Ep. Cont. Nic. Theod. Lib. 1. cap. 9.

(2) Euseb. de Vita Const. Lib. 3. cap. 16.

(3) See Gadbury's *Festum Festorum*, p. 21, 22. Hoptons *Concordance of Years*, Chap. XXXIX. Bookers's *Tractatus Paschalis*, p. 8. &c. Pell's *Easter* not mistim'd, p. 9.

more and better *Astronomers* than in any other Part of the World, to calculate *E A S T E R*, and it being agreed that the *Bishop* thereof should every Year give Notice by *Letter* to all other *Churches*, when they should begin their *Lent*, and when their *E A S T E R*, and he either neglecting to do it in due time, or his Letters miscarrying: Other *Churches* began to invent *Cycles* for the finding *E A S T E R* themselves, and this bred some Confusion for a pretty considerable Time, till *A. D. 532*. One *Dionysius Exiguus*, a Roman *Abbot*, from a *Cycle* of 532 Years, made a *Table* for finding *E A S T E R* for ever, which soon receiv'd a General Approbation, and has been ever since follow'd by all *Churches* till *A. D. 1583*, when *Pope Gregory XIII.* not only alter'd the *Stile*, but also the manner of *Calculating* *E A S T E R*, directing it to be found by the *Epact*, by which means there is sometimes 7, sometimes 28, and sometimes even 35 days difference between our *E A S T E R* and that of the *Church of Rome*, as a very judicious and learned *Writer* has shewn by a *Table* for that Purpose. (1)

D. Pray Sir be pleas'd to put an End to this long digression, and come to the Point which

(1) See *Booker's Tractatus Paschalis*, p. 43.

which I mention'd to you at my first coming in, viz. How you could clear *The Rule* in your *Common-Prayer-Book*, which says, that **EASTER DAY** is *always the first Sunday after the First Full Moon which happens next after the One and Twentieth of March*, when all the *Almanacks* of this Year make the *Full Moon* to fall on the *Twenty Third Day of March*, which is *Friday*, and yet **EASTER-DAY** is not the *next Sunday*, viz. the *Twenty Fifth Day*, but the *Sunday following*, viz. *April the First*.

C. I come now then to the Point, and I must beg leave to tell you that you think the *Rule* is false, because you don't rightly understand it.

D. Pray why so, is it not plain enough? What part of it pray is it that I don't rightly understand?

C. You are mistaken in that Part of it that relates to the *Full-Moon*, which you imagine is to be found by the *Almanacks*, whereas it is not.

D. Why pray how is it to be found else; I am sure there is no *Direction* given in your *Common-Prayer-Book* for finding it elsewhere?

C. Yes; there is, tho' it be not so plainly express'd as I cou'd wish it were.

D. Pray where is this *Direction*?

C. It is in the *Calendar* where there is in most, and ought to be in all Editions of the *Common-Prayer-Book*, a *Column of Figures* call'd the *Golden Number*, plac'd even with certain Days in every Month, as for Example:

In March $\left. \begin{smallmatrix} 3 \\ 11 \\ 19 \end{smallmatrix} \right\}$ is set against the $\left. \begin{smallmatrix} 12 \\ 3 \\ 5 \end{smallmatrix} \right\}$ Day.

and so on; and by this *Column of Golden Numbers* you must find the *Full-Moon*.

D. Pray let me into this mighty Secret.

C. It is no such Secret, any one that is but dispos'd to spend a very little Time this way, may easily find it out.

D. Then pray Sir give me a little Direction for that End.

C. The Way is, First, To find out the *Golden Number* for the Year whose *EASTER* you desire to know.

D. Pray Sir, before you go any further, let me know the *Meaning* and *Use* of this *Golden Number*.

C. That I will do if you please another Time; but at present, if you will have the *Patience*, I would shew you how they are to be made Use of, with relation to the *Rule for finding EASTER*,

D. Well

D. Well Sir, go on then.

C. To find out the *Fall Moon* then, you must, as I said before, *First* find out the *Golden Number* of the *Year* whose *EASTER* you desire to know.

D. You will pardon me, Sir, if I am a little Impertinent in *Interrupting* you; for I love so go step by step, and therefore before you go any farther, I would beg you to tell me how I may find out this *Golden Number*.

C. Why there are several Ways for that, as *First*, You may find it by every *Almanack*.

D. But suppose my Curiosity should incline me to know when *EASTER* will fall 5 or 6 Years hence; how shall I know it then since the *Almanacks* shew the *Golden Number* for no more than one Year.

C. You may then look into the *Common Prayer-Book*, and you will find it in the *Table of the Moveable Feasts*, calculated for 40 Years.

D. But what if I should, when this fit of Curiosity comes upon me, not be able to meet with a *Common Prayer-Book*, that would shew me this; for in all the *Editions* of it from 1662 to 1700 that *Table* begins at 1661 and ends with 1700, so that none but the *Editions* printed since 1700
can

can shew this, and even in several of these later Editions, either thro' the Negligence or Ignorance of the Printers, the Column of Golden Numbers is left out in that Table.

C. Why then I will give you the Rule for finding the Golden Number for ever; and that is this, You must add to the Year, whose Golden Number you desire, 1.

D. Pray why so?

C. Because Our Saviour Christ (from whose Birth we begin our Account) was Born when the Golden Number was 1.

D. Well, what must be done next?

C. After you have added the Number 1 to the Year, you must divide the Product by 19; and the Quotient shews the Number of Lunar Cycles, or Revolutions of Golden Numbers, which have pass'd since our Saviour's Birth, and the remainder is the Golden Number desired; but if 0 remains, the Golden Number is 19: For Example, 1 being added to this Year 1711 makes 1712, which being Divided by 19, the Quotient being 90, shews that 90 Lunar Cycles have pass'd since our Saviour's Birth, and the remainder being 2, shews that that is the Golden Number for this Year, as does the Table of the Moveable Feasts, calculated for 40 Years, in the Common-Prayer-Book; and even all this Year's Almanacks.

D.

D. Sir, I thank you; this has satisfy'd me as to this Point: Well, when I have found out the *Golden Number*, what must I do next?

C. You must then look into the *Book of Common Prayer*, and in the *Calendar* before the *Days* of every *Menth*, you will find a *Column of Figures*, not exceeding the Number of 19, which are call'd the *Golden Numbers*, and the *Day* against which the *Golden Number* of any *Year* is plac'd, is the *New Moon* of that *Menth* of that *Year*

D. Nay, Sir, that is false, as may be easily seen by comparing the *New Moons*, found out according to this Method, with those mention'd in the *Almanacks*. As for Example.

C. You need not produce me any *Examples*, for I know what you say to be true, and the Reason of it.

D. Pray let me know the Reason of it.

C. It is because the State of the *Moon*, as well as of the *Sun*, is alter'd now from what it was at the *Council of Nice*, or at least in the Time of *Dionysius Exiguus*, when this *Rule* was first made, and the *Cycle of Golden Numbers* invented to find it out: According to the Judgment of the best *Astronomers* of these Times, the *Vernal Equinox*, or the Time when the *Days* and *Nights* are

are equal in the *Spring*, was observ'd to fall on the 21st of *March*, tho' now it falls on the 10th; and the true *New Moons* do now fall between 4 and 5 *Days* sooner than they did then, and for this End the *Golden Numbers* are in some *Calendars* set 4 *Days* higher. (1)

D. Why pray, whence comes this *Difference*?

C. The Reason of it is this: The *Julian Year* contains 365 *Days* and 6 *Hours*, which being multiply'd by the *Lunar Cycle* 19, makes 6939 *Days* and 18 *Hours*; but the *Lunar Year* being multiply'd by the same *Number*, and its *Embolismical Months* added to it, produce only 6939 *Days* 6 *Hours* and a half, so that there is the *Difference* of 1 *Hour* and a half between the *Lunar Cycle* and 19 *Julian Years*; and therefore, after the *Revolution* of 19 *Years*, there is not an exact *Equation* of the *Motions* of the *Luminaries*: Now this *Difference* being long neglected by the *Writers* of *Calendars*, did produce *Errors* in the *Computation* of *New* and *Full Moons*, so that now the *Difference* is no less than 4 *Days*, and if you reckon but 5 *Days*

(1) As in the *Calendar* of a *Common-Prayer-Book*, *Lond.* 1627. fol. The *Scotch Common-Prayer-Book*. *Edinburgh*, 1637. fol. and the *Great Church Bible*, *Lond.* 1640. fol.

Days *Exclusive* above the Day against which the *Golden Number* is set, you will generally have the *True New Moon*. (1.)

D. I shall not trouble my self about any other *New Moon* than that which governs *EASTER*, pray how is That to be found out?

(1.) Dr. Pell, in his *Easter not mis-tim'd*, p. vi. having cited some old Verses containing Rules for finding *Easter* [which are in the Preface p. iii.] -- Says, The *New Moon* meant in those Verses, is not such as our *Almanacks* now profess to give us, namely the Hour and Minute of the true Conjunction of the Sun and Moon; but it is only the Day of the Moons mean Conjunction, as it was about 1300 Years agoe; [viz. at the Time of the Council of Nice, when the Vernal Equinox was observ'd to fall on March 21] and is there [viz. in the Calendars of the Missals which have the Column of *Golden Numbers* in them] found meerly by taking the Day against which the proposed Years *Golden Number* stands in the Margin of each Month. For that Computist knew well enough, that that Day would be four Days after the *New Moon* of his own Time, and therefore bids us begin at the Day so found, and tell upwards a Syllable to each Day, saying, in *cœlis est hic*; The Syllable *hic* will fall four Days above your *Golden Number* and there shew you the Day of the *New Moon* for your Time.

In the Prymer of *Salisbury Use* likewise 120 1534 (wherein is the same Column of *Golden Numbers* as in the Calendar of the *Common-Prayer-Book*) 'tis said, The *New Moon* is comput'd every Month, in the first Day before the *Golden Number* that renneth for the pere. N. B. The Reason of the

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C. The

are equal in the *Spring*, was observ'd to fall on the 21st of *March*, tho' now it falls on the 10th; and the true *New Moons* do now fall between 4 and 5 *Days* sooner than they did then, and for this End the *Golden Numbers* are in some *Calendars* set 4 *Days* higher. (1)

D. Why pray, whence comes this *Difference*?

C. The Reason of it is this: The *Julian Year* contains 365 *Days* and 6 *Hours*, which being multiply'd by the *Lunar Cycle* 19, makes 6939 *Days* and 18 *Hours*; but the *Lunar Year* being multiply'd by the same *Number*, and its *Embolismical Months* added to it, produce only 6939 *Days* 6 *Hours* and a half, so that there is the *Difference* of 1 *Hour* and a half between the *Lunar Cycle* and 19 *Julian Years*; and therefore, after the *Revolution* of 19 *Years*, there is not an exact *Equation* of the *Motions* of the *Luminaries*: Now this *Difference* being long neglected by the *Writers* of *Calendars*, did produce *Errors* in the *Computation* of *New* and *Full Moons*, so that now the *Difference* is no less than 4 *Days*, and if you reckon but 5 *Days*

(1) As in the *Calendar* of a *Common-Prayer-Book*, Lond. 1627. fol. The *Scotch Common-Prayer-Book*. Edingburgh, 1637. fol. and the *Great Church Bible*, Lond. 1640. fol.

Days *Exclusive* above the Day against which the *Golden Number* is set, you will generally have the *True New Moon*. (1.)

D. I shall not trouble my self about any other *New Moon* than that which governs *EASTER*, pray how is That to be found out?

(1.) Dr. Pell, in his *Easter not mis-tim'd*, p.vi. having cited some old Verses containing Rules for finding *Easter* [which are in the Preface p. iii.] --- Says, The *New Moon* meant in those Verses, is not such as our *Almanacks* now profess to give us, namely the Hour and Minute of the true Conjunction of the Sun and Moon; but it is only the Day of the Moons mean Conjunction, as it was about 1300 Years agoe; [viz. at the Time of the Council of Nice, when the Vernal Equinox was observ'd to fall on March 21] and is there [viz. in the Calendars of the Missals which have the Column of Golden Numbers in them] found meerly by taking the Day against which the proposed Years Golden Number stands in the Margin of each Month. For that Computist knew well enough, that that Day would be four Days after the New Moon of his own Time, and therefore bids us begin at the Day so found, and tell upwards a Syllable to each Day, saying, in cœlis est hic; The Syllable hic will fall four Days above your Golden Number and there shew you the Day of the New Moon for your Time.

In the Prymer of Salisbury Use likewise 120 1534 (wherein is the same Column of Golden Numbers as in the Calendar of the Common-Prayer-Book) tis said, The *Newe Mone* is compny every Month, in the fyft Day before the Golden Rombie that renneth for the yere. N. B. The Reason of the

C

C. The

C. The Method of finding it out, is this; You must look into the *Calendar*, and mark against what Day the *Golden Number* is plac'd between March the 8th and April the 5th Inclusive [*i. e.* accounting March 8th the First, and April 5th the Last of such Days] and that is the *New Moon* which governs **EASTER**.

D. Pray why must I not look for the *Golden Number* before March 8th?

C. Because the *First Council of Nice* fix'd the *Vernal Equinox* on March 21st, and appointed the *First Sunday* after the first Full Moon which should happen on or next after this *Vernal Equinox* to be **EASTER-DAY** (1.) so that the Full Moon which governs **EASTER**, must fall either on or some Days after the 21st of March, and consequently the

seeming Difference between Dr. Pell and the *Prynne*, as to the Place of the *True New Moon* in the *Calendar*, is that the 4th Day in the former is reckon'd *Exclusively* and the 5th in the latter *Inclusively*; tho' now the *True New-Moon* must be reckon'd the 5th *Exclusive*, by reason the Difference between the *Astronomical* and *Ecclesiastical New-Moon*, which was then but about 4 Days is now become almost 5.

(1.) This was grounded on their following the Usage of the *Jews*, who began their Year with the *New Moon* which happen'd nearest the *Vernal Equinox*, or the Time of the Sun's entring into *Aries*, whether before or after it; and keeping their Pas-

New

New Moon which governs EASTER cannot happen before March 8th. (1.)

D. But why when I am finding *EASTER* according to this Method, must I not look for the *Golden Number* after *April the fifth*?

C. Because otherwise the *Full Moon* would fall after the 25th of *April*, which is the utmost Limit of *EASTER*, according to the *Rule*, which says, that it *Is always the first Sunday after the first Full Moon that happens next after the one and Twentieth Day of March*, which said Sunday cannot fall after *April the 25th*?

fover on the *Fourteenth Day Inclusive*, after this *New Moon*.

(1.) I must confess, it does not appear from the *Ecclesiastical Historians*, particularly *Eusebius* and *Theodoret*, that the *Council of Nice* did explicitly decree any thing more about this *Affair*, than 1st. That the *Christians shou'd not keep their EASTER on the same Day the Jews kept their PASS-OVER*, and 2dly. That they should follow the *Rules of the Romans* [and consequently not of the *Asiatics* or *Quartodecimans*] in keeping it. Which *Rules* I take to be, what *Modern Writers* on this Subject, [as *Petavius* l. 2. c. 66. The *Rubrick de Festis Mobilibus* in the *Roman Breviaries* and *Missals*. *Beveridge* l. 1. c. 9. Sect. 8. and 9. *Booker* p. 5. The *Rule for finding Easter Explain'd and Vindicated*, p. 7. the *Reform'd Calendar* p. 12. *Blondel*, Part 1. c. *Spanhemij* *Introd. ad Chronolog. et Hist. Sacr.* p. 61.] call the *Determinations of the Council of Nice* about this Point.

D. Is then the *whole Cycle of the Golden Numbers* comprehended between these two days viz. *March 8th and April 5th Inclusive*?

C. Yes; You may easily see it to be so by looking into the *Calendar*.

III.

D. Well; when I have found out the *New Moon* according to this Method, How must I find out the *Full Moon*?

C. You must reckon *Fourteen Days* from thence *Inclusive*, i. e. accounting the *Day of the New Moon* for the *First*, and stopping at the *Fourteenth*, and calling that the *Full Moon*.

D. Is the *Full Moon* then always the *fourteenth Day inclusive*, from the *New Moon*?

C. It is never so in *Astronomical Reality* (i.) but in *Ecclesiastical Computation* as it respects this *Rule for finding EASTER*, it is so always.

D. You say so, but several learned Persons, that seem to have studied this Point

(i.) N. B. According to the *Astronomical Tables* the *Moon's mean Period* is about 29 Days and 12 hours, so that consequently the mean *Full Moon* must happen about 14 days and 18 hours after the mean *New Moon*: For which Reason, in the *Calendar* the *Golden Numbers of the same Denomination* are generally plac'd alternately at 29 and 30 Days Distance from each other, Except where thro' the Error of the Printers they are *Mis-written*.

very

very accurately and carefully, have asserted that the *Full Moon* is not the *Fourteenth*, but the *Fifteenth Day Inclusive* from the *New Moon*. (1.)

C. I know it, there are so; but yet there are others as learned and judicious as they, and I may say better skill'd in *Calendar Learning*, at least such as have studied this *Rule* better, that are of the contrary *Opinion*, and say that it is not the *Fifteenth Day Inclusive* but the *Fourteenth* (2.) Nay it must

(1.) See Bp. Beveridges *Institut. Chronolog. Lib. 2. cap. 4. reg. 5. Sect. 3* in his *Example* for the Year 1667, where he calls *April 2* (tho' it be the 15th inclusive,) the *Quarta Decima*, i. e. the *Fourteenth* from *March 19*, the *Paschal New Moon* of that Year, tho' in *Sect. 1* and *2*, he grants that the *Council of Nice* did decree [to which the latter Part of our *Rule* agrees] that *EASTER* shou'd not be celebrated on the *Fourteenth Day of the Moon*, but on the *Sunday* after, and that these *Rules* are most strictly [*Religiosissime*] observ'd by our Church. Dr. Wallis's *Letter* to Sr. John Blencow in the *Philosophical Transactions* of May 1698. No. 140. and to Bp. Fell in the *True Time of keeping St. Matthias Day* in *Leap Years*, p. 35. l. 21. &c. Mr. Wright's *Postscript* to his *short View of Mr. Whiston's Chronology of the Old Testament*. The *Introd. ad Chronologiam*, p. 37. The *Clergy-Man's Vade Mecum*. & 22. p. 199.

(2.) See Isidori Hispalensis *Origines Lib. 4 De Cyclis Paschali*. Petavius *de Doct. Temp. passim* Scaliger *de Emendatione Temporum* and *Elenchus Calen-*

he consider'd that in all the Books wrote about the *Calendar* and *Ecclesiastical Computation* the *Full Moon* bears no other Name than the *Fourteenth Moon*, and from thence came the Name of *Quarto Decimans*, which was given in the Primitive Times to such Christians as celebrated *EASTER* on the Day of the *Full Moon*, on which the *Jews* celebrated their *Passover* and not on the *Sunday* after it. But this *TABLE* of the *Golden Numbers* and *Dominical Letters* Calculated for 532 Years, which I have in my Hand, I hope will convince you, that *Dr. Wallis* and

darij Gregoriani passim. *Dr. Nichols* in his *Comment* on the *Book of Common Prayer* in his *Note* on this *Rule.* *Newton's Cosmographia*, Part 2. Chap. 2. *Pauli de Middelburgo de recta Pasche Celebratione*, &c. *passim.* *Bucherius in Victorij Canonem Paschalem*, *passim.* *Spanhemij ad Introd. Chron. & Hist. Sacr.* p. 66. *Colliers Dictionary*, under the Article *Quarto-Decimani.* *Dr. Pell's Easter not mis-tim'd*, p. 7. and 10. *Mr. Booker's Tractatus Paschalis*, p. 34. *Mr. Thornton's Letter to Dr. Sloan*, publish'd in the *Philosophical Transactions*, of March, 1705. Vol. 24. p. 1902. *Mr. Jackman's Letter to Dr. Sloan*, of Oct. 13. 1705. published in the *Philosoph. Transact.* of Oct. 1705. Vol. 24. p. 2123. *Kalendarium Gregorianum perpetuum*, *passim.* *Blondel's Histoire du Calendrier Romain*, Part 2, Liv. 1. Ch. 4. *Mr. Ollyffes Second Defence of Ministerial Conformity to the Church of England*, p. 217. *The Rule for finding Easter explain'd and vindicated*, &c. p. 2. *Clavius passim.* *Beda passim.*

those

those that are of the same Opinion with him in this Point, are mistaken. (1.)

D. Pray lay it aside now, we will consider it by and by. Taking it for granted, that as you say, the *Full Moon* is the *Fourteenth Day Inclusive* from the *New Moon*, I wou'd fain know why it was fix'd to this Day since the *Lunar Months* contain sometimes *Twenty nine* and sometimes *Thirty Days*?

C. Because the *Jewish Passover* (at which Time our blessed Saviour was crucified) was appointed to be kept on the 14th Day of the Moon [see *Exod. xii. 6.*] which was the *Rule* of the *Christians EASTER* (2.)

D. Why then do you not keep EASTER on the Day of the *Full Moon*?

C. I have already given you an Account of the Differences which arose in the Primitive Times, between the *Christians* of the *Eastern* and of the *Western Churches* about this, which I will not repeat; and I gave you

(1.) See this TABLE after p. 40. with different running Pages, because it was printed by it self for the greater Expedition, before the preceding Part.

(2.) The Occasion of the 14th Moon being accounted the *Full Moon* by the *Jews*, was owing to their taking the *New Moon* from the *Phases* or *Appearance* of it, which did not happen 'till above a Day after the *Mean Conjunction*. V. Petav. l. 5. c. 14.

an Answer to this Question from Dr. Nichols's Account of the Determinations of the first General Council of *Nice*, about this Affair, one of which was, that *The Christians should have nothing in common with the hateful People of the Jews*, (1.) and therefore after they had fix'd the Vernal Equinox, (2) they ordain'd, as is said in our *Rule*, that *Easter Day* shou'd be the *Sunday following the First Full Moon next after the One and Twentieth of March*, [the Day on which the *Vernal Equinox* was then observ'd to happen] and if that *Full Moon* shou'd happen upon a *Sunday*, that *EASTER day* should be the *Sunday* after. (3.)

(1.) See this Conference, p. 9. N. B. The Words of *Constantine's* Letter to the Council of *Nice*, [which is in *Theodore's Eccl. Hist. Lib. 1. Ch. 10.*] relating to this, are as follow, Πρῶτον μὲν ἀνδ-
ξιον ἔδοξεν εἶναι τὴν ἀμαρτάν ἐκείνην ἑορτὴν τῇ τῶν
Ἰουδαίων ἐπομένῃς συνηδείᾳ πληρῆν οἱ τὰς ἐαυτῶν χεῖ-
ρας ἀδεύοντες πλειμελίματι χεράντας εἰκότως τὰς
Ψυχὰς οἱ μαρὸς τυφλώτησιν. — Μηδὲν τοίνυν
ἔστω ὑμῶν κοινὸν μετὰ τῷ ἔχθιστῳ τῷ Ἰουδαίῳ ὅχλῳ.

(2.) See Page 19. Note (1.)

(3.) This Opposition to the Practice of the *Quartodecimans*, seems to be grounded, not only on the Indignation which they conceiv'd against the *Jews*, express'd in the *Emperours* Letter Cited above; but on the Impropriety of keeping the Day of our Saviours *Passion* before the *Fourteenth*

D. Sup-

D. Suppose that the *Paschal New Moon*, should fall on *March 8th* which is the *earliest* that it can fall upon, which then is the *Full Moon*?

C. Why, *March 21st* that being the *Fourteenth Day Inclusive* after.

D. When then is **EASTER-DAY**?

C. Why the *next Sunday* after, yea tho' it should be the *next Day*, viz. *March 22d*.

D. But how I pray does that agree with your *Rule*, which saith it must be the *First Sunday* after the *first Full Moon* which happens next after the *one and Twentieth Day* of *March*,

and the *Day* of his *Resurrection* on the *Fourteenth Day* of the *Moon*, when he rose from the *Dead* on the *Seventeenth*, as is declar'd by several of the *Antient Fathers*, and particularly by *St. Ambrose* in his *83d. Epistle to the Bishops of Emilia*, where he gives several *Instances* of the *Practice* of the *Church* in that *Respect*, by which he resolves the *Scruple* propos'd to him. See *Paulus de Middelburgo*, l. 5. *Rule for finding EASTER* Explain'd, &c. p. 8.

N. B. This is a further *Argument* that the *Full Moon* which was appointed to govern *EASTER*, was the *Fourteenth*, and not the *Fifteenth*, as *Dr. Wallis* and the rest, cited in *page 20. note 1.* contend; by *Reason*, according to their *Calculation*, there never could since the *Council of Nice* have happen'd such an *Adjournment* of *EASTER* from the *Sunday* that the *Paschal Full Moon* fell on to the *Sunday* following.

D

whereas

whereas this full Moon happens on the one and Twentieth. (1.)

C. All your former *Objections* with Submission Sir, were but meer *Cavils* against the *Rule*; this does indeed look like a good one, and as it seems, convinc'd Dr. Wallis and Mr. Thornton, that the *Rule* was not rightly express'd, because they could not get over this Difficulty, and therefore Dr. Wallis in his *Letter to Sir John Blencow*, of May 14. 1698, [publish'd in the *Philosophical Transactions* of May 1698. No. 240. Vol. 23. p. 186.] has, contrary to all others that have wrote on this Subject, as I can find said that ' *The Fundamental Rule of the Nicene Council*, which we pretend to follow in the keeping of EASTER, is to this Purpose, EASTER-DAY is to be that Sunday which falls upon or next after the first Full Moon which happens next after the Vernal Equinox, which Vernal Equinox was then observ'd to fall on the 21st of March and in the Paschal Tables is yet reputed so to fall, tho' it do now fall on the 11th

(1.) I have not been able to meet with one *Dissenter* that has in print mention'd this *Objection*, nay not Mr. Calamy or his *Friend*, tho' Dr. Wallis had put it for them in a very good Light, in his *Letter to Sir J. Blencow*; and I have put it into the Mouth of a *Dissenter* here, that I might take Occasion to answer it, [See also his *Letter to Bp. Fell*, p. 39, 40.]

of

‘ of *March*, and sometime on the 10th of
 ‘ *March*, and therefore instead of, *next after*
 ‘ the *Vernal Equinox*, we say *next after the 21st*
 ‘ of *March*. But then it is said (by a Mis-
 ‘ take I suppose) *Next after the first Full*
 ‘ *Moon*, instead of *Upon or Next after the*
 ‘ *first Full Moon*, for so it is to be under-
 ‘ stood and added.

D. You just now said, that Mr. *Thornton*
 as well as Dr. *Wallis* thought the *Rule* to
 be *false*; pray be pleas’d to tell me what
 were his *Reasons* for thinking so?

C. He differ’d from Dr. *Wallis*, in that
 he said that the *Full Moon*, was the *Four-*
teenth Day inclusive, from the *New Moon*
 whereas the *Doctor* said, it was the *Fifteenth*.
 But the Reason why he thought the *Rule*
 was false, was because it sometimes hap-
 pen’d, that *March 22d* was *EASTER-DAY*
 whereas the *Rule* says, that *EASTER-DAY*
 is *always* (1.) the *first Sunday after the first Full*

(1.) Mr. *Ollyffe* not understanding the true mean-
 ing of the *Rule*, when he wrote his *First Defence of*
Ministerial Conformity to the Church of England [a-
 gainst Mr. *Calamy’s Abridgement of Baxter’s History*,
 8vo. 1702] tho’ he corrected it afterwards, says,
 p. 71. That ‘ the Word *always* is proper, if the
 ‘ *Rule generally be true*, tho’ it shou’d fail *some-*
 ‘ *times*; The Word *Always* being applyed to
 ‘ Things of a perpetual or long Continuance, as 2
 ‘ *Sam. ix. 10. Job. xviii. 20. Acts x. 2.*

Moon, which happens next after the one and Twentieth Day of March, And therefore in order to solve this Difficulty, he explains the Rule another Way, viz. by asserting, (1.)

‘ 1. That the 21st of March in all but
‘ Leap-Years, and in Leap-Years the 20th
‘ of March, was at the Time of the Council
‘ of Nice, when this Rule was made, the
‘ Vernal Equinox.

‘ 2. That the 20th of March in Leap-
‘ Years, is the same as the 21st of March
‘ in common Years.

D. Well, is not this a right Explanation?

C. No, he has not by these Notes solv’d this Difficulty. Because he went upon the Supposition, that, according to his Computation of the Full Moon’s being the 14th Day Inclusive from the New Moon, it would never happen on March 21st, but in Leap-Years, as it did in the Year 1668, When EASTER-DAY fell on March 22, and by Consequence that EASTER DAY would never fall on March 22 but in Leap-Years, Whereas the Full-Moon happens on March 21. as often as the Golden-Number is 16 and the Dominical Letter D. as you may see in Table for finding EASTER for ever in the Common-Prayer Book, and this as you will very clearly see in my TABLE happens

(1.) See the *Philosophical Transactions* for March 1705 Vol. 24 p. 192.

in Common Years, three Times within the Course of 532 Years, viz. in 1573, 1915, and 2010, whereas it happens but *once* so in that Period on a *Leap-Year*, viz. in 1668.

D. And do you say now, that the Rule is true and needs not to be corrected?

C. Yes I do indeed think so.

D. For what Reason I pray?

C. Because I think there is no need of any such Alteration or Explanation as they suggest, if we but understand, as one who formerly vindicated the Rule suggests (1.) that ' These Words [*next after March 21.*] ' are meant *inclusively*, as if it had been

(1.) See *An Explanation of this Rule in a Letter from the Reverend Mr. Jackman, to Dr. Hans Sloan, F. S. S. in the Philosophical Transactions of Octob. 1705. abridg'd in the Preface.*

N. B. The Author of *The Rule for finding EASTER explain'd and vindicated, &c.* in p. 10. says that ' That there is no Difficulty in reconciling ' the Rule with the Tables [as Dr. Wallis suggests ' there was] unless it be in these Words, *next after the 21st of March* [when by the Tables it appears, that a Full Moon even upon the 21st shall govern EASTER, and give it sometimes upon ' the 22d. of March] which are yet very intelligible, to all who consider, that as by Full Moon ' in the Rubrick, is meant the reputed Full Moon, ' counted upon the Ecclesiastical Tables, (or the first Column in the Kalendar of the Common ' Prayer Book) and limited to the 14th Day precisely [viz. inclusive] so by the one and Twenti- ' said

‘ said [*next after the Commencement of*
 ‘ *March 21*] so that if the *Full Moon* hap-
 ‘ pens *On March 21*, the same must be the
 ‘ *Paschal Full Moon*.

D. This is a very odd way of speaking
 methinks, I fancy you will not find many
 that will believe the Words will bear this
 Sense, you put upon them. A

C. Give me Leave to give an Answer to
 your Objection, from the Author whose Ex-
 planation it was; (1.) ‘ It will not be much
 ‘ boggled at (says he) by those that know
 ‘ and consider the *Inclusive Way* of reckon-
 ‘ ing used by the *Romans*, and from them
 ‘ deriv’d to all the *Latin Churches*, and
 ‘ particularly that of *England*: For ’tis as
 ‘ proper to say [*next after March 21*] with
 ‘ the meaning I contend for, as to say *Ter-*
 ‘ *tio (ante) Calendas, Nonas vel Idus* in the
 ‘ Sense of the *Roman Calendar*, or, as to say,
 ‘ (as our *Church* does, a little after the *Rule*

‘ *eth Day of March* is here understood the *reputed*
 ‘ *ed Vernal Equinox*, tied in Ecclesiastical Ac-
 ‘ count, to the Beginning of that Day, so that
 ‘ the *Full Moons* which happen upon that Day, as
 ‘ well as on the following Days to the *5th of April*
 ‘ *inclusively*, are all reckon’d *Full Moons after the*
 ‘ *Vernal Equinox*, or such as govern *EASTER*,
 ‘ whereby the *Paschal Bounds* were fix’d at the
 ‘ *Council of Nice*, to the *22d of March* for the
 ‘ *Earliest* and the *25th of April*, for the *Latest*,

‘ for

for EASTER) that *Ascension Day* is *Forty Days* after EASTER, intending EASTER-DAY it self to be *one* of those *Forty*. And 'tis observable in this very *Rule*, that after it had been said, that EASTER-DAY is always the *first Sunday* after the *Full Moon*, &c. 'tis added, that if the *Full Moon* happens on a *Sunday*, EASTER-DAY is the *Sunday* after, which had been a gross *Tautology*, if by the *first Sunday* after the *first Full Moon* might not be understood, the *Day of the Full Moon*, it self, when happening to be *Sunday*. And if the *Sunday of the Full Moon* may be signified by the *first Sunday* after the *Full Moon*, then the *Full Moon* of *March 21* may be signified by the *Full Moon* next after *March 21*.

D. But Sir, with Submission, this Answer is not satisfactory, for why must we be influenc'd in our Manner of Speech by *Heathens*, for your Argument is fetch'd chiefly from the Manner of Speech us'd by the *Old Romans*?

C. And very justly too, because our *Stile* and *Way of Reckoning* which is still in Use amongst us, is taken from them, it being at first invented by *Julius Caesar* the first *Roman Emperour*, and ever since call'd the *Julian Stile*. But you are perhaps for *Reforming* this *Rule*, as well as the *Discipline* and

and *Worship* of our Church, according to the *Scriptural Model*, as some in the Time of the *Rebellion* were, and for making Use of a *Scriptural Almanack* (1.): But let me tell you, that this Way of speaking may be justified from *Scripture*.

D. Prove that, and you will entirely satisfy me.

C. To give you Satisfaction herein, I will beg Leave to read you a Passage out of a Discourse which Dr. Wallis publish'd in *Defence of the Christian Sabbath* [viz. the

(1.) See a Tract entituled, *Scripture Motives for Calendar Reformation urged, from divers Mistakes of the meaning of many Places in Holy Scripture, and the meer Ignorance of the Litteral Meaning thereof, and thereby of the Mystical; besides the Guilt (as it is feared) of strange Posts set by the Lord's Posts, by the common Use of the Vulgar Almanacks only, from the Testimonies of sundry Famous Authors, and from Presidents both ancient and Modern. Partly urg'd formerly by Mr. I. B. renew'd and enlarg'd by H. Jesse, who in Lieu thereof, presents, commends and presses to the Use of the Scripture Calendar, which was used by the Antient Church of God, and by the Apostles and other Primitive Christians, and by Christ himself. 12°. 1650. Which in 1662 receiv'd an 18th Edition with Enlargements. See also by the same Author, The Scripture Calendar in Use by the Prophets and Apostles, &c. Explaining the Accounts, Measures, Weights, Coyns, Customs and Language of God's ancient People and of the Primitive Christians, by H. J. viz. Henry Jesse, a Servant of Jesus Christ. 12°. 1654.*

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Lord's Day Sabbath] against one Mr. Bampf-
field, who had wrote a Book pleading for
the *Saturday Sabbath*; wherein he not only
justifies this Manner of Speech from *Scripture*,
but from the Practice of almost all Na-
tions.

D. I shall gladly hear it.

C. The *Doctor* having for Proof of the
Sunday Sabbath, cited *John* xx. 26. and said
that the Words ' *After Eight days, was, as*
' *we commonly speak in English, on that Day*
' *Sennight*, adds (1.) the Cavil which here he
' [*viz.* Mr. Bampffield in his *Saturday Sab-*
' *bath*] makes to this Place, is so weak,
' that I am sorry to see it, from one who
' would seem to be serious. As if *Eight Days*
' after or after *Eight Days*, were not the same
' as what we would say a Week after or that
' Day Sennight after. For he must needs
' know, that 'tis not only the common *Scripture*
' Language, but the general Language of *Latin*
' and *Greek Writers*, to reckon Inclusively,
' that is, to take in both the Extreams. And
' so it is even at this Day (I think) in most
' Languages except the English. What we
' call a Sennight the French call *Huit Jours*
' (eight days) (2.) and what we say a Fort-

(1.) See his *Discourse of the Christian Sabbath*, 4to
1693. p. 20. &c.

(2.) So the old English word *Utas*, which *Minshew*
and *Skinner* in their *Dictionaries*, call the *Octave* or

' night is with them Quinze Jours (fifteen
 ' Days); and so in all manner of Reckoning :
 ' a Fourth, a Third, an Eighth, a Fif-
 ' teenth, and other Intervals in Musick, are
 ' always so reckoned. What we call a third
 ' Day Ague the Latins call a Quartan, and
 ' what we call every other Day, they call a
 ' Tertian. So they call Secundo Calendas
 ' (1.) (i. e. Secundo ante Calendas) what
 ' we would say one Day (not two Days) be-
 ' fore the Calends; and they call Tertio Ca-
 ' lendas what is with us two Days (not three
 ' days) before the Calends. So Nudius
 ' Tertius is what we would say two days agoe,
 ' and Nudius Quartus is in our Language,

Eighth Day. Likewise *Octabis* mention'd several
 times, in the Statutes of 51 Hen. 3. Anno Dom. 1266,
 concerning General Days in Bank, in real Actions, and
 concerning General Days in a Writ of Dower, denotes
 the *Eighth Day Inclusive*, or that Day *Sevenight*; as like-
 wise *Quindena* does that Day *Fortnight*. So in
 the Returns of the Terms, *Octabis* and *Quindena* sig-
 nifie the *Eighth* and *Fifteenth Days Inclusive*, or
 what we call those Days *Sevenight* and *Fortnight*.
 So in the Rubrick of the Old Missals, concerning
 St. Matthias's Day, viz. that it must in *Bissextile*
 Years be *Quartâ die a Cathedrâ St. Petri*, which
 was the viii. Cal. Mart. or Feb. 22.

(1.) This very rarely occurs, because the usual
 signification of the Verb *Sequor*, from whence *Se-
 cundus* is derived, is to follow in Order of Time not of
 Calculation, and therefore this Day was generally
 call'd *Pridie*.

three

' Three Days ago (*not* Four) so Mark viii.
 ' 31. *where Christ speaks of himself*, that the
 ' Son of Man shall be kill'd, and after three
 ' Days rise again, *that is on the Third Day*
 ' after (*Inclusively* taken) or after the third
 ' Day is come; (*Whereas according to the*
 ' Sense this Author would put upon the
 ' Words it should rather have been said after
 ' One Day, (*for three Days were but*) One
 ' Day between his Death and Resurrection)
 ' and it is the same in Sense with what he says,
 ' John xi. 19. Destroy this Temple (*speak-*
 ' *ing of his Body*) and in Three Days I will
 ' raise it up, *in twenty nine days*, or as Mat. xxvii.
 ' 61. *Δὲ τῶν ἡμερῶν* that is the Third Day
 ' after (*Inclusively.*) And Mat. xxvii. 63.

So likewise is *Ante diem* and *Post diem* to be understood, in antient Authors as well Christian as Roman, as clearly appears by the following Examples.

Paulus Lib. 3. *ad Legem Juliam Et Papiam*, as cited, *Pf. de Verb. signif. l. 132. Anniculus amittitur qui extremo anni die moritur; Et Consuetudo loquendi, id ita esse declarat, Ante diem decimum Kalendarum, Post diem decimum Kalendarum, neque utro enim Sermonem Undecim dies significantur.* The Sence of which Passage in English, I take to be this; An Infant may be said to dye being a Year old, that dyes UPON the last Day of the Year, that is the Day BEFORE it's Birth Day. Suppose it to be born ix. Kal. April, 1710. and to dye x. Kal. Ap. 1711. I say, 'Tis a Year old, for the Year was up, x. Kal. and ix. Kal. was the Beginning of a new Year. Thus we commonly say, *Post diem x.*

‘ they tell Pilate, this Deceiver said after
 ‘ three Days I will rise again, μετὰ τρεῖς ἡμέρας
 ‘ (meaning thereby the third Day after In-
 ‘ clusively) and therefore they pray that the
 ‘ Sepulchre may be made sure till the third Day,
 ‘ whereas, if (as our Author would reckon
 ‘ upon his Fingers) by after three Days,
 ‘ were to be understood when three whole Days

Kal. Apr. filius meus N—— erit Anniculus. And
 tho’ *Post diem x.* might seem to signify the Day
 which in Order of Time follows the *x. Kal.* yet the
 known Custom of Speech, declares it to be that
 very *x. Kal. it self.* So again we commonly say,
Ante diem x. Kal. Apr. filius meus N—— erit Annicu-
lus. And tho’ *Ante diem x.* might seem to signify
 the Day which in the order of reckoning PRECEEDS the
x. Kal. viz. ix. Kal. yet the known Custom of Speech
 declares it to signify that very *x. Kal. it self.* So that
 by neither of these Expressions is meant the Day
 AFTER the *x. Kal.* but the *x. Kal. it self.* This with-
 out Question is the true Meaning of that Sentence
 of Paulus’s. The same is translated into Greek, in
 3 Eclog. C. 132. at the End of Theoph. Institut. in
 these words, Ἐνιαυσιαῖον ὁδεῖ τελευτῶν, ὃ ἐν τῇ ὑσέ-
 ρα τῇ ἐνιαυσίῃ ἡμέρᾳ τελευτῶν καὶ ὅτε γὰρ λέγουσιν πρὸς
 δεκάτης καλάνδων, ἢ μετὰ δεκάτῃ καλάνδων, ἢ
 ἀπὸ δεκάτης ἐνδεκάτῃ ἡμέρᾳ. But, to come to
 other Examples. In Novella IVta. Epilog. Dat. An-
 te diem xvii. Kalend. Ap. Indiſt. xiii. which is ex-
 press’d in Words at length in Novella IIIta Epi-
 logo, Dat. decimo septimo Kalend. Aprilis. So ante
 diem viii. Idus Nov. Cic. is in Cooper’s Diction. in
 voce Ante, explain’d to be, Octavo Idus Nov. So
 ante diem tertium Non. Novemb. ante diem tertium
 Idus Nov. ante diem viii. Kal. hæc ego scribebam,
 ‘ after

after that should be pass'd, they need not have set their Watch before the Fourth or Fifth Day. Thus Christ's Ascension is said to be Forty Days after his Resurrection, (speaking of a Computation in Scripture Language) which in our ordinary Manner of Speech is but Nine and Thirty: For Ascension Thursday (if Easter Day, be not reckon'd for one) is but 39 Days after Easter. Upon a like Account that Christ tells us, Mat. xii. 40. That as Jonas was Three Days and Three Nights in the Whales Belly, so shall the Son of Man be Three Days and Three Nights in the Heart of the Earth. Not three whole Days, and three whole Nights, but 'till the third day was begun. For by Day and Night is here understood, the $\nu\upsilon\chi\acute{\sigma}\eta\mu\epsilon\rho\omicron\nu$ or what we name the artificial Day, consisting of 24 Hours Day and Night, and 'till such Third Day (or $\nu\upsilon\chi\acute{\sigma}\eta\mu\epsilon\rho\omicron\nu$) was begun, Christ rested in the Grave, otherwise tho' he were in the Grave

Æc. Cic. ad Attic. L. 4. Epist. 3. D. a. d. [id est dat. ante Diem] vi. Kalendat Decembris, ad Fam. L. xvi. Ep. 1. a. d. iii. Nonas Octob. Thessalonica ibid. Epist. 2. The same likewise occurs in LIVY, Eodem anno Ante diem tertium Kalendas Januarias Coloniam eduxerunt. Liv. Lib. 37. C. 57. And again, Ante Diem quartum Idus Martias. Liv. Lib. 40. Cap. 59.

(part

they tell Pilate, this Deceiver said after three Days I will rise again, *μετὰ τρεῖς ἡμέρας* (meaning thereby the third Day after Inclusively) and therefore they pray that the Sepulchre may be made sure till the third Day, whereas, if (as our Author would reckon upon his Fingers) by after three Days, were to be understood when three whole Days

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(part

‘ (part of) three Days, yet [he was there]
 ‘ but two Nights. So Luk. xi. 21. when
 ‘ eight Days were accomplished (for the
 ‘ Circumcision of the Child) they called
 ‘ his Name Jesus, *that is* upon the eighth
 ‘ Day (Inclusive) *reckoning the Day of his*
 ‘ Birth for the First, and the Day of his Cir-
 ‘ cumcision for the Last of the Eight Days,
 ‘ which with Six whole Days between make
 ‘ Eight ; whereas if eight whole Days had
 ‘ been fully past, *Christ had been circumcised*
 ‘ the Tenth Day, the Sense being the same
 ‘ with that concerning John the Baptist Luk.
 ‘ i. 59. On the Eighth Day they came to
 ‘ circumcise the Child. So here after eight
 ‘ Days, *that is* on the eighth Day, or after
 ‘ after the eighth Day was come. And
 ‘ this I think is the constant Language of Scrip-
 ‘ ture every where, And his [Mr. Bampffields]
 ‘ Objection needs no other Answer, but that St.
 ‘ John did not speak English. (1.)

D. I have now done with what concerns
 the New and Full Moon, you have fully satis-
 fied me as to that Point. I would now de-

N. B. Dr. Wallis has in his second Defense of
 the Christian Sabbath Part the Second, p. 17. &c.
 further vindicated this Inclusive manner of Scrip-
 ture Speech, and shewn that Mat. xxvii. 3. John xx.
 26. Acts X. 3. and XXIV. 1. and Revelat. XI. 11.
 must be understood in the like Manner.

C. That

fire to know, how I must find out the *Sunday after the Full Moon*.?

C. That you may see in every *Almanack*, by the *Dominical Letter*.

D. But I wou'd know how to find out this *Dominical Letter*? (1.)

C. To do that you must Divide the Year by four, and add together the *Dividend Divisor* and *Quotient*, and divide the *Sum* by *Seven*, and subtract the *Remainder* thereof from *Seven*, after which *Substraction* the *Remainder* shews the *Dominical Letter*, 1 denoting A. 2 B. 3 C. 4 D. 5 E. 6 F. and if 0 remains the *Dominical Letter* is G. For,

(1.) I cannot learn when the *Column of Dominical Letters* first got into the *Calendar*. The *Letters* in the *Roman Calendar* were A. B. C. D. E. F. G. H. which shew'd their *Nundina*, and others which shew'd their *Fasti*, *Nefasti* and *Comitiales Dies*, as may be seen in the *Calendar of Julius Caesar*, which Mr. Blondel has given in his *Hist. du Calendrier Romain*, Part. 1. liv. 3. c. 5. And in the *Period of Victorius* which was compos'd on Occasion of the Differences about the true Time of keeping *EASTER*, A. D. 455. as *Bucherius* tells us, Cap. 1. instead of the *Column of Dominical Letters* there is one wherein are inserted, *Feria II. III. IV. V. VI. Sabbat. Dominic.* The *Cycle of the Sun*, as he there says, not being then invented.

N. B. *Petavius* l. 2. c. 64. makes mention of the *Dominical Letter*, when he speaks of *EASTER-DAY* but of the *Feria* when he mentions the *Full-Moon*.

Example,

Example, 1711 being divided by 4, has 427 for its *Quotient*, which being added to 1711 and 4, makes 2142, which being divided by 7 has 0 for its *Remainder* and shews the *Dominical Letter* to be G.

D. Well, but how must I know the *Dominical Letters*, when it is *Bisextile* or *Leap-Year*, for then I find there are *Two*.

C. It is known by *Dividing* the Year (casting away for the greater Ease, the *Thousands* and *Hundreds*) by 4 whether the Year be *Leap Year* or no, for if 0 remains then it is *Bisextile* or *Leap Year*, and the *Letter* that *Follows* in the *Order of the Alphabet*, next after that *Letter* which by the foregoing Rule is found to be the *Dominical Letter*, as there plac'd, (tho' it be in the *Order of the Alphabet* the *Latter* of the two) is the *Dominical Letter*, from *Jan. the 1st.* till *Feb. the 24th*, from which Time to the *End of the Year*, the *Latter Letter* of the two is the *Dominical Letter*. As for Example, By *dividing* the Year 1712 by 4, you will find that 0 remains, and by *Consequence* that it is *Bisextile* or *Leap Year*, and by the *Rule* I have before given you, you will find E to be the *Dominical Letter*, the next to which in the *Order of the Alphabet*, viz. F. being set before it, shews that F. E. are the *Dominical Letters* for that Year, so that F is the *Dominical Letter* from *Jan. 1st* to *Feb. 24th.* and E. for the remaining Part of the Year.

D. Now Sir, if you please I will look upon the TABLE which you would have had me look'd upon before.

C. Here it is.

A TABLE

A TABLE of Golden Numbers and Dominical Letters.

Calculated for 532 Years.

Lunar Cycle.	Golden Number.	Years of our Lord.	Dominical Letters.	Solar Cycle.
[1]	11	1549	F	[1]
	12	1550	E	
	13	1551	D	
	14	1552	C B	[2]
	15	1553	A W	
	16	1554	G	
	17	1555	F	

Lunar Cycle.	Golden Number.	Years of our Lord.	Dominical Letters.	Solar Cycle.
	18	1556	E D	
	19	1557	C W.	
	1	1558	B	
	2	1559	A W.	
	3	1560	G F W.	
	4	1561	E	
	5	1562	D	
	6	1563	C W.	
	7	1564	B A	
	8	1565	G	
	9	1566	F	
	10	1567	E	
[2]	11	1568	D C	
	12	1569	B	
	13	1570	A	
	14	1571	G	

Lunar Cycle.	Golden Number.	Years of our Lord.	Dominical Letters.	Solar Cycle.
	15	1572	F E	
	16	1573	DW.T.	
	17	1574	C	
	18	1575	B	
	19	1576	A G	
	1	1577	F	[2]
	2	1578	E	
	3	1579	D	
	4	1580	C B W.	
	5	1581	A	
	6	1582	G	
	7	1583	F W.	
	8	1584	E D W.	
	9	1585	C	
	10	1586	B	
[3]	11	1587	A W.	

Lunar Cycle.	Golden Number.	Years of our Lord.	Dominical Letters.	Solar Cycle.
	12	1588	G F	
	13	1589	E	
	14	1590	D	
	15	1591	C	
	16	1592	B A	
	17	1593	G	
	18	1594	F	
	19	1595	E	
	1	1596	D C	
	2	1597	B	
	3	1598	A	
	4	1599	G	
	5	1600	F E W.	
	6	1601	D	
	7	1602	C	
	8	1603	B	

(5)

lunar cycle.	Golden Numbers	Years of our Lord.	Dominical Letters.	Solar Cycle.
	9	1604	A G W.	
	10	1605	F	[3]
[4]	11	1606	E	
	12	1607	D W.	
	13	1608	C B	
	14	1609	A	
	15	1610	G	
	16	1611	F	
	17	1612	E D	
	18	1613	C	
	19	1614	B	
	1	1615	A	
	2	1616	G F	
	3	1617	E	
	4	1618	D	
	5	1619	C	

Lunar Cycle.	Golden Numbers.	Years of our Lord.	Dominical Letters.	Solar Cycle	Lunar Cycle
	6	1620	B A		
	7	1621	G		
	8	1622	F		
	9	1623	E		
	10	1624	D C W.		
[5]	11	1625	B		
	12	1626	A		
	13	1627	G W.		
	14	1628	F E W.		
	15	1629	D		
	16	1630	C		
	17	1631	B W.		
	18	1632	A G		
	19	1633	F	[4]	
	1	1634	E W.		
	2	1635	D		

Lunar Cycle.	Golden Numbers.	Years of our Lord.	Dominical Letters.	Solar Cycle.
	3	1636	C B	
	4	1637	A	
	5	1638	G	
	6	1639	F	
	7	1640	E D	
	8	1641	C	
	9	1642	B	
	10	1643	A	
[6]	11	1644	G F	
[7]	12	1645	E	
	13	1646	D	
	14	1647	C	
	15	1648	B A W.	
	16	1649	G	
	17	1650	F	
	18	1651	E W.	

Lunar Cycle.	Golden Numbers.	Years of our Lord.	Dominical Letters.	Solar Cycle.
	19	1652	D C W.	
	1	1653	B	
	2	1654	A W.	
	3	1655	G	
	4	1656	F E	
	5	1657	D	
	6	1658	C W.	
	7	1659	B	
	8	1660	A G	[2]
	9	1661	F	[5]
	10	1662	E	
[7]	11	1663	D	
	12	1664	C B	
	13	1665	A	
	14	1666	G	
	15	1667	F	

Lunar Cycle.	Golden Number.	Years of our Lord.	Dominical Letters.	Solar Cycle.
	16	1668	E D W.	
	17	1669	C	
	18	1670	B	
	19	1671	A	
	1	1672	G F	
	2	1673	E	
	3	1674	D	
	4	1675	C	
	5	1676	B A	
	6	1677	G	
	7	1678	F W.	
	8	1679	E	
	9	1680	D C	
	10	1681	B	
[8]	11	1682	A W.	
	12	1683	G	

Lunar Cycle.	Golden Number.	Years of our Lord.	Dominical Letters.	Solar Cycle.
	13	1684	F E	
	14	1685	D	
	15	1686	C	
	16	1687	B	
	17	1688	A G	
	18	1689	F	[6]
	19	1690	E	
	1	1691	D	
	2	1692	C B	
	3	1693	A	
	4	1694	G	
	5	1695	F	
	6	1696	E D	
	7	1697	C	
	8	1698	B	
	9	1699	A	

Lunar Cycle.	Golden Number.	Years of our Lord.	Dominical Letters.	Solar Cycle.
	10	1700	G F	
[9]	11	1701	E	
	12	1702	D W.	
	13	1703	C	
	14	1704	B A	
	15	1705	G	
	16	1706	F	
	17	1707	E	
	18	1708	D C	
	19	1709	B	
	1	1710	A	
	2	1711	G	
	3	1712	F E	
	4	1713	D	
	5	1714	C	
	6	1715	B	

Lunar Cycle.	Golden Number.	Years of our Lord.	Dominical Letters.	Solar Cycle.
	7	1716.	A G	
	8	1717	F	[7]
	9	1718	E	
	10	1719	D	
[10]	11	1720	C B	
	12	1721	A	
	13	1722	GW.	
	14	1723	F	
	15	1724	E D	
	16	1725	C	
	17	1726	BW.	
	18	1727	A	
	19	1728	G F	
	1	1729	EW.	
	2	1730	D	
	3	1731	C	

Lunar Cycle.	Golden Numbers.	Years of our Lord.	Dominical Letters.	Solar Cycle.
	4	1732	B A	
	5	1733	G	
	6	1734	F	
	7	1735	E	
	8	1736	D C	
	9	1737	B	
	10	1738	A	
[11]	11	1739	G	
	12	1740	F E	
	13	1741	D	
	14	1742	C	
	15	1743	B	
	16	1744	A G	
	17	1745	F	[8]
	18	1746	E W.	
	19	1747	D	

Lunar Cycle.	Golden Numbers.	Years of our Lord.	Dominical Letters.	Solar Cycle.
	1	1748	C B	
	2	1749	A W.	
	3	1750	G	
	4	1751	F	
	5	1752	E D	
	6	1753	C W.	
	7	1754	B	
	8	1755	A	
	9	1756	G F	
	10	1757	E	
[12]	11	1758	D	
	12	1759	C	
	13	1760	B A	
	14	1761	G	
	15	1762	F	
	16	1763	E	

Lunar Cycle.	Golden Numbers.	Years of our Lord,	Dominical Letters.	Solar Cycle.
	17	1764	D C	
	18	1765	B	
	19	1766	A	
	1	1767	G	
	2	1768	F E	
	3	1769	D	
	4	1770	C	
	5	1771	B	
	6	1772	A G	
	7	1773	F W.	[9]
	8	1774	E	
	9	1775	D	
	10	1776	C B	
[13]	11	1777	A W.	
	12	1778	G	
	13	1779	F	

Lunar Cycle.	Golden Numbers.	Years of our Lord.	Dominical Letters.	Solar Cycle.
	14	1780	E D	
	15	1781	C	
	16	1782	B	
	17	1783	A	
	18	1784	G F	
	19	1785	E	
	1	1786	D	
	2	1787	C	
	3	1788	B A	
	4	1789	G	
	5	1790	F	
	6	1791	E	
	7	1792	D C	
	8	1793	B	
	9	1794	A	
	10	1795	G	

Lunar Cycle.	Golden Number.	Years of our Lord.	Dominical Letters.	Solar Cycle.
[14]	11	1796	F E	
	12	1797	DW.	
	13	1798	C	
	14	1799	B	
	15	1800	A G	
	16	1801	F	[10]
	17	1802	E	
	18	1803	D	
	19	1804	C B	
	1	1805	A	
	2	1806	G	
	3	1807	FW.	
	4	1808	E D	
	5	1809	C	
	6	1810	B	
	7	1811	A	

Lunar Cycle.	Golden Number.	Years of our Lord.	Dominical Letters.	Solar Cycle.
	8	1812	G F	
	9	1813	E	
	10	1814	D	
[15]	11	1815	C	
	12	1816	B A	
	13	1817	G W.	
	14	1818	F	
	15	1819	E	
	16	1820	D C	
	17	1821	B W.	
	18	1822	A	
	19	1823	G	
	1	1824	F E W.	
	2	1825	D	
	3	1826	C	
	4	1827	B W.	

Lunar Cycle.	Golden Number.	Years of our Lord.	Dominical Letters.	Solar Cycle.
	5	1828	A G	
	6	1829	F	[11]
	7	1830	E	
	8	1831	D W.	
	9	1832	C B	
	10	1833	A	
[16]	11	1834	G	
	12	1835	F	
	13	1836	E D	
	14	1837	C	[7]
	15	1838	B	
	16	1839	A	
	17	1840	G F	
[21]	18	1841	E W.	
	19	1842	D	
	20	1843	C	

Lunar Cycle.	Golden Numbers	Years of our Lord.	Dominical Letters.	Solar Cycle.
	2	1844	B A W.	
	3	1845	G	
	4	1846	F	
	5	1847	E W.	
	6	1848	D C W.	
	7	1849	B	
	8	1850	A	
	9	1851	G W.	
	10	1852	F E	
[17]	11	1853	D	
	12	1854	C	
	13	1855	B	
	14	1856	A G	
	15	1857	F	[12]
	16	1858	E	
	17	1859	D	

Lunar Cycle.	Golden Numbers.	Years of our Lord.	Dominical Letters.	Solar Cycle.
	18	1860	C B	
	19	1861	A	
	1	1862	G	
	2	1863	F	
	3	1864	E D	
	4	1865	C	
	5	1866	B	
	6	1867	A	
	7	1868	G F W.	
	8	1869	E	
	9	1870	D	
	10	1871	C W.	
[18]	11	1872	B A W.	
	12	1873	G	
	13	1874	F	
	14	1875	E W.	

Lunar Cycle.	Golden Numbers.	Years of our Lord.	Dominical Letters.	Solar Cycle.
	15	1876	D C	
	16	1877	B	
	17	1878	A	
	18	1879	G	
	19	1880	F E	
	1	1881	D	
	2	1882	C	
	3	1883	B	
	4	1884	A G	
	5	1885	F	[12]
	6	1886	E	
	7	1887	D	
	8	1888	C B	81
	9	1889	A	
	10	1890	G	
[19]	11	1891	F	

Lunar Cycle.	Golden Numbers.	Year of our Lord.	Dominical Letters.	Solar Cycle.
	12	1892	E D W.	
	13	1893	C	
	14	1894	B	
	15	1895	A W.	
	16	1896	G F	
	17	1897	E	
	18	1898	D	
	19	1899	C W.	
	1	1900	B A	
	2	1901	G	
	3	1902	F W.	
	4	1903	E	
	5	1904	D C	
	6	1905	B	
	7	1906	A	
	8	1907	G	

Lunar Cycle.	Golden Number.	Years of our Lord.	Dominical Letters.	Solar Cycle.
	9	1908	F E	
	10	1909	D	
[20]	11	1910	C	
	12	1911	B	
	13	1912	A G W.	
	14	1913	F	[14]
	15	1914	E	
	16	1915	DW.T.	
	17	1916	C B W.	
	18	1917	A	
	19	1918	G	
	1	1919	F	
	2	1920	E D	
	3	1921	C	
	4	1922	B W.	
	5	1923	A	

Julian Cycle	Golden Numbers	Years of our Lord	Dominical Letters	Solar Cycle
	6 A	1924	G F	
[71]	7	1925	E	
	8	1926	D W	
	9	1927	C	
	10	1928	B A	
[21]	11	1929	G	
	12	1930	F	
	13	1931	E	
	14	1932	D C	11
	15	1933	B	
	16	1934	A	
	17	1935	G	
	18 D	1936	F E W	
	19	1937	D	
	20	1938	C	
	21	1939	B	

Lunar Cycle.	Golden Numbers.	Years of our Lord.	Dominical Letters.	Solar Cycle.
	3	1940	A G.	
	4	1941	F	[15]
	5	1942	EW.	
	6	1943	D	
	7	1944	C B	
	8	1945	A	[15]
	9	1946	GW.	
	10	1947	F	
[22]	11	1948	E D	
	12	1949	C	
	13	1950	B	
	14	1951	A	
	15	1952	G F	
	16	1953	E	
	17	1954	D	
	18	1955	C	

Lunar Cycle.	Golden Numbers.	Years of our Lord.	Dominical Letters.	Solar Cycle.
	19	1956	B A	
	1	1957	G	
	2	1958	F	
	3	1959	E	
	4	1960	D C	
	5	1961	B	
	6	1962	A	
	7	1963	G	
	8	1964	F E	
	9	1965	D	
	10	1966	CW.	
[23]	11	1967	B	
	12	1968	A G	
	13	1969	F	[16]
	14	1970	EW.	[15]
	15	1971	D	

Lunar Cycle	Golden Numbers.	Years of our Lord	Dominical Letters	Solar Cycle	Lun Cyc
	16	1972	C B		
	17	1973	A		
	18	1974	G		
	19	1975	F		
	1	1976	E D		
	2	1977	C		
	3	1978	B		
	4	1979	A		
	5	1980	G F		
	6	1981	E		
	7	1982	D		
	8	1983	C		
	9	1984	B A		
	10	1985	G		
[24]	11	1986	F		
	12	1987	E		

Lunar Cycle.	Golden Numbers.	Years of our Lord.	Dominical Letters.	Solar Cycle.
	11	1988	D C	
	14	1989	B	[75]
	15	1990	A W.	
	16	1991	G	
	17	1992	F E	
	18	1993	D	
	19	1994	C W.	
	1	1995	B	
	2	1996	A G	
	3	1997	F W.	[17]
	4	1998	E	
	5	1999	D	
	6	2000	C B	
	7	2001	A	
	8	2002	G	
	9	2003	F	

Lunar Cycle.	Golden Numbers.	Year of our Lord.	Dominical Letters.	Solar Cycle.
	10	2004	E D	
[25]	11	2005	C	
	12	2006	B	
	13	2007	A	
	14	2008	G F	
	15	2009	E	
	16	2010	DW.T.	
	17	2011	C	
	18	2012	B A	
[26]	19	2013	G	
	1	2014	F	
	2	2015	E	
	3	2016	D C	
	4	2017	BW.	
	5	2018	A	
	6	2019	G	

Lunar Cycle.	Golden Numbers.	Years of our Lord.	Dominical Letters.	Solar Cycle.
	7	2020	F E	
	8	2021	D W.	
	9	2022	C	
	10	2023	B	
[26]	11	2024	A G	
	12	2025	F	[18]
	13	2026	E	
	14	2027	D	
	15	2028	C B	
	16	2029	A	
	17	2030	G	
	18	2031	F	
	19	2032	E D	
	1	2033	C	
	2	2034	B	
	3	2035	A	

Lunar Cycle.	Golden Numbers.	Years of our Lord.	Dominical Letters.	Solar Cycle.
	4	2036	G F	
	5	2037	E W.	
	6	2038	D	
	7	2039	C	
	8	2040	B A	
[81]	9	2041	G W.	
	10	2042	F	
[27]	11	2043	E	
	12	2044	D C	
	13	2045	B	
	14	2046	A	
	15	2047	G	
	16	2048	F E	
	17	2049	D	
	18	2050	C	
	19	2051	B	

Lunar Cycle.	Golden Numbers.	Years of our Lord.	Dominical Letters.	Solar Cycle.
	1	2052	A G	
	2	2053	F	[19]
	3	2054	E	
	4	2055	D	
	5	2056	C B	
	6	2057	A	
	7	2058	G	
	8	2059	F	
	9	2060	E D	
	10	2061	CW.	
[28]	11	2062	B	
	12	2063	A	
	13	2064	G F	
	14	2065	EW.	
	15	2066	D	
	16	2067	C	

Lunar Cycle.	Golden Numbers.	Years of our Lord.	Dominical Letters.	Solar Cycle.
	17	2068	B A	
	18	2069	G	
	19	2070	F	
	I	2071	E W.	
	2	2072	D C	
	3	2073	B	
	4	2074	A	
	5	2075	G	
	6	2076	F E	
	7	2077	D	
	8	2078	C	
	9	2079	B	
	10	2080	A G	
[I]	11	2081	F	[I]

D. Well, What do you propose by shewing me this Table?

C. The same End I propos'd to my self when I first drew it up: *Viz.* To shew you after what Manner the *Ancient Computists*, (or rather *Dionysius Exiguus*) who compiled the Table for finding Easter for ever, from which the Rule was gather'd, calculated the Full Moon; and as I said before, it plainly appears from hence that they accounted the Full Moon to be the *Fourteenth Day*, (and not the *Fifteenth* as Dr. Wallis would have it,) *Inclusive from the New Moon.*

D. Pray, How does that appear?

C. Why, by calculating *Easter Day* for every one of the Years in this Table, according to the Method I before told you was intended by the Rule, *viz.* by the Column of *Golden Numbers* in the Calendar of the *Common-Prayer Book*, by which Calculation I have found that if we account the Full Moon to be the *Fourteenth Day inclusive from the New Moon*, the Rule and the Table never clash; but that if we account the Full Moon, as Dr. Wallis, and some few others would have it, (†) to be the *Fifteenth Day inclusive from the New Moon*, then they Clash at all those Years where you find a *W.* set in the Column of *Dominical Letters.*

D. I intend to make the Calculation my self, at my Leisure, to satisfy my Curiosity, not that I suspect your Veracity. But pray what does the Letter signify which is plac'd at some Years in the Column of *Dominical Letters*?

C. It stands there to shew that in those Years Mr. Thornton's Method of solving the Difficulty arising from *Easter Day's falling sometimes on March*

(†) See the preceeding Tract, Sect. III.

22d, by telling us as I said before, (*) That in *Leap-Years* the 20th of March is the same as the 21st of March in *Common Years*; and consequently that in *Leap-Years* EASTER DAY must be accounted to be the first Sunday after the first Full Moon, which happens next after the 20th of March. Mr. Thornton thinking thereby to reconcile the Rule with the Table at the Year 1668, which was a *Leap-Year*, not imagining that the Fourteenth Day inclusive after the New Moon would ever happen in *Common Years* on March 21st as it often does; viz. Whenever the Golden Number is 16, as you will see when you make the Calculation you intend.

D. But, pray, Why did you make a Calculation for 532 Years, when perhaps a Calculation for a much smaller Number of Years might have serv'd as well?

C. If you will look at the Close of the Table, you will see the Reason of my so doing; for you will see that the Lunar and Solar Cycle, Golden Number, and Dominical Letter of that Year, are the same as those of the first of the Table; and if you will give your self the trouble to continue the Table, you will find that it will go on in the same Order again.

D. I would fain know the Reason of that, as also the true Meaning and Use of the Lunar and Solar Cycles.

C. I will readily satisfy you as to any Point of this, or any other Nature very readily: But to do this now would take up more Time than I can, or perhaps you would willingly spare now.

D. I will then take my Leave of you. Sir, I am your very humble Servant,

C. Sir, I am yours with all my Heart.

(*) See the preceeding Tract, Sect. III.

THE
True Time of Keeping
St. MATTHIAS'S-DAY
IN
LEAP-YEARS.

Shewing, That it is to be kept on the
24th, and not on the 25th of *February*,
as some *Almanacks* place it.

Wherein are inserted,

- I. Dr. *Wallis's* Letter to Bishop *Fell*, on this
Subject, *A. D.* 1684. printed from his
original Manuscript.
- II. Arch-Bishop *Sancroft's* Order, sent to
the Clergy of his Province, on this
Point, *A. D.* 1684.
- III. Collections out of *Accounts of Time*,
shewing the ancient Usage of celebra-
ting this Festival, and the Manner of
Intercalating in Bissextile or Leap-Years.

L O N D O N,

Printed for *J. Downing* in *Bartholomew-Close* near
West-Smithfield, *J. Knapton*, *J. Wyat*, *H. Clements*,
& *J. Holland* in *St. Paul's-Church-Yard*, *J. Bowyer*
in *Ludgate-street*, *D. Brown* without *Temple-Bar*,
J. Fox in *Westminster-Hall*, & *G. Strahan* in *Cornhill*, 1712.

Price Six Pence.

THE True Time of Keeping St. Matthias's-Day IN LEAP-YEARS

Showing, That it is to be kept on the
24th, and not on the 25th of February,
as is so commonly phrased.

- Wherein are inserted,
- I. Dr. Keble's Letter to the Bishop of Exeter, dated Sept. 18, 1844, relating to this original manuscript.
 - II. Arch-Bishop Sumner's Order, sent to the Clergy of the Diocese, on this Point.
 - III. Collection of the various Opinions shewing the right Usage of celebrating this Festival, and the Manner of inserting it in Breviaries or Leap-Years.



LONDON.
Printed for F. Darton in Bartholomew-Close near
St. Dunstons Church, by J. Knight, H. Clements,
& J. H. Smith in St. Pauls Church-Yard, J. B. White,
in Pall-mall, D. Bogue White, in Tavistock-Place,
& for J. H. Smith in Hall, 20, Strand in Cornhill, 1712.

Price 6s 1d.

The PREFACE

THE Two following Treatises were sometime since printed separately, but very few of the latter were dispers'd; because it was the Advice of some Friends, that I should consider this Point more fully before I made it publick, since it oppos'd the Judgment of so considerable a Person as Dr. Wallis.

Since this, I have shewn them to several Persons well skill'd in this Sort of Learning, who have concurr'd with me, that, according to the Calendar in our present Book of Common-Prayer, this Festival cannot now be kept on the 25th, as antiently, and that the Revisers thereof in 1661 did Intend, that it should from that Time be kept on the 24th, as well in Leap-Years as in Common Years; because they added a 29th Day to February, appointed Lessons for it as for other Days, and left out the old Rubrick just before the Table of proper Lessons, viz. When the Years of our Lord may be divided into four even Parts, which is every fourth Year, then the Sunday-Letter leapeth, and that Year the Psalms and Lessons which serve for the 23d Day of February, shall be read a-

gain the Day following, except it be Sunday, which hath proper Lessons of the Old Testament appointed in the Table serving to that Purpose: *And there is no Doubt to be made, but that this was their Intent; because Archbishop Sancroft, who was one of them, did so declare in the Order which he publish'd on this Point in the Year 1684, notwithstanding what Dr. Wallis is pleas'd to suggest to the contrary (1)*

These Revisers have no where, so far as I can find, left their Reasons for making this Change; but I humbly conceive they were either all, or some of these following Ones, viz, First, Because they might be of Opinion, that this Feast was First kept on the 24th, as seems to be intimated by the Testimony of Micrologus (2) who flourish'd above 100 Years before Durandus, who, as far as I can find, was the first that made mention of the old Verses:

*Bissexturn sextæ Martis tenuere Calendæ;
Posteriore Die celebrantur Festa Mathiæ.*

Secondly, To prevent for the future all Disputes concerning the Intercalary Day, as happen'd between the Compilers of King Ed-

(1) See the First Conference, p. 13, &c. (2) See the Collections at the End of the Second Conference, p. 1. ward

The PREFACE. iii

ward VI. and Queen Elizabeth's Books. (1.)
 Thirdly, To make it more correspondent with the
Table of Moveable and Immoveable
Feasts at the End of the Calendar, which
 places it amongst the Immoveable Feasts;
 And Fourthly, and more especially, that they
 might hereby render the Performance of divine
 Worship on this Feast in Leap Years more
 easie and intelligible to the People, especially
 to such as were piously accustomed to read
 the holy Scriptures in Private, in that Order
 and Method which the Church has appointed
 them to be read in Publick.

These Reasons are, I conceive, sufficient to
 authorize this Alteration, so that we need not
 desire our Superiours to make another Change;
 and restore the Intricate Usage of keeping
 this Festival on the 25th, as it is observ'd
 in the Church of Rome: The Act of Uni-
 formity, by which the present Book of
Common-Prayer, & consequently the Ca-
 lendar therein is established, clearly enjoining
 the Uniform Observance thereof on the 24th,
 as well in Leap Years as in Common Years.

And since Arch-Bishop Sancroft thought
 this a Matter of so great Moment, as to send
 an Order about it to all the Clergy. of his
 Province; and Dr. Wallis not only to write

(1) See the Second Conference, p. 4, 5, 6.

so elaborate a Letter about it to so considerable a Person as Bishop Fell, but also to lodge 3 Copies thereof in 3 several Places, in order to be consulted when the Calendar should come to be review'd: It is humbly submitted to the Judgment of our Superiours, whether it may not be proper, that some publick Direction be given for this Purpose, since the Almanack-makers (whose Direction alone in this Case is generally observed) have almost every Leap-Year since 1661, differed in the Placing this Feast.

However, this Alteration in the Calendar does not, I conceive, at all affect our Civil Account; because the Letter *ss* ought still to be doubled at February 24th and 25th (tho' the Almanack-Makers have not constantly observ'd it) so that the old Statute of 21 Hen. 3. Anno Dom. 1236, de Anno Bissextili, declaring, that the 24th and 25th of February in Leap-Years are to be accounted but for one Day, (1) is still in as full Force as ever.

I have put at the End of the Second Conference, by way of Appendix, several Collections out of Breviaries, Missals, and Accounts of Time, to shew the ancient Usage

(1.) See this Statute in the Preface to the First Conference.

The PREFACE.

v

of keeping this Festival, and Manner of Intercalating in Leap-Years; more of which Nature may be seen in Newton's *Cosmographia*, &c. 8°. 1679. Part 2. p. 313. Petavius de *Doctrina Temporum*, Fol. Vol. 1. l. 4. cap. 2. Sigonii *Calendarium Romanum* ap. *Auctores Linguae Latinae*, 4°. 1585. *Gassendi Institutio Astronomica*, cap. 26. *Kalendarium Gregorianum perpetuum*, 12°. Paris 1583. *Macrobii Saturnalia* Lib. 1. Cary's *Chronological Account of ancient Time*, Fol. 1677. Book 1. c. 8. and 11. De *Quæstis per Epistolam*, Libri 3. *Aldi Manutii Pauli*, F. *Aldi N.* 8°. *Venet.* 1576. cap. 3. De *Ratione interkalandi*. *Luyt's Institutio Astronomica*, 4°. *Trajecti ad Rhenum*, 1689, cap. 11. *Clavis Calendaria: or the Liturgy Calendar of the Church of England*, by W. C. 8°. 1700. Sect. 1 & 7. *Sir George Wharton's Works* 8°. 1683, p. 74. *Ductor Historicus*, 2d Edit. 8°. 1705, l. 1. *Tirini Chronicon sacrum*, c. 44. before his *Comment in S. S. Scripturam* Fol. *Lugd.* 1674. *Crusius de Epochis* 12°. *Basil.* 1578.

I have nothing more to add; but to apologize for handling this Subject, (which does not much affect our Dissenters, tho' sometimes urg'd by them as an Instance of the Disformity of our Church, notwithstanding the Act of Uniformity, but is a Controversie between Church Men only) by Way of Con-

Conference between a Churchman and Dissenter, *which I have done, partly to make it the more correspondent with The Rule for Finding Easter in the Book of Common-Prayer, Explain'd and Vindicated, which is so handled, and will in a little Time be publish'd, to which it was design'd as an Appendix, and at First to have ended with p. 7. of the First Conference. And I hope the Enlargement of it so much beyond my first Intention will be pardon'd, by reason Archbishop Sancroft's Order, and the many curious Observations in Dr. Wallis's Letter, are perhaps hereby retriev'd from a perpetual Oblivion, which they would otherwise have lain in; not to mention that it might probably be a Means of putting an End to that Difformity which has happen'd in the Church on this Account, and adjust Disputes that might arise on this Occasion in the Two Universities, and other Places where Sermons are wont to be preach'd on Holy-Days, especially, when the 24th of February happens to fall, (as it does this Leap Year) on a Sunday.*

London, Feb. 12.

1711, 12.

E R R A T A.

IN the Preface to the First Conference, p. 2. l. 4. for *may*, read *Day*, and l. 15. for *Year*, read *Day*; And in the Preface to the Second Conference, p. 1. l. 17. for *as well in Common Years as in Leap Years*, read, *as well in Leap Years as in Common Years*.

THE
True Time of Keeping
St. Matthias's - Day
IN
LEAP-TEARS:

Shewn in a
FAMILIAR CONFERENCE
Between a
Church-man and a Dissenter.

Wherein is Inserted Dr. *Wallis's* Letter
to Bp. *Fell*, written on that Subject
A.D. 1684. Never Printed before.

*Bisextum, Sextæ Martis, tenere, Calendæ:
Posteriore Die, Celebrantur Fæsta Mathiæ.*

OXFORD:

Printed by L.L. 1711. And are to be Sold by *Joseph
Downing* in *Bartholomew-Close*, *J. Knapton*, *J. Wyat*,
J. Bonwick, *H. Clements*, *W. Carter*, and *W. Meadows*,
Booksellers in *St. Paul's Church-Yard*, LONDON.

Price Three-Pence, or 20 s. per Hundred.

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The PREFACE.

THE following *Appendix*, on Account of Dr. Wallis's Letter, being *First* work'd off, at the Request of a Particular Friend, and upon several other Considerations, is now *First* offered to the Publick; and I hope the *Candid Readers* will pardon the *Inconsistency* thereof; since The *Tract*, concerning the Rule to find out Easter in the Book of Common-Prayer, will shortly follow; then when this is Tack'd to that, the *Inconsistency* will cease.

I take this Occasion of giving the Publick the following *Statute* here, because there was no Convenient Room for it in the *Appendix*.

Out of Keble's Statutes, fol. 81. p. 79.

The Statute *de Anno Bissextili*, made at Westminster, An. 21. H. 3. & A. D. 1236.

The Day of the *Leap Year*, and the Day before, shall be holden for One Day.

Bract. 359. The King unto his Justices of the Bench, greeting: Know ye, that where within our Realm of England it was
doubted

doubted of the year and day that were wont to be assigned unto such persons being impleaded, when and from what day of the year going before unto another may of the year following, the year and day in the Leap-year ought to be taken and reckoned how long it was.

II. We therefore, willing that a Conformity be observed in this behalf every where within our Realm, and to avoid all danger from such as be in Plea, have provided, and by the Counsell of our faithfull Subjects, have ordained, that to take away from henceforth all doubt and ambiguity that might arise hereupon, the day encreasing in the Leap-Year shall be accounted for one year, so that because of that day none shall be prejudiced that is impleaded, but it shall be taken and reckoned of the same Month wherein it groweth, and that day, and the day next going before, shall be accounted for one day. And therefore we do command you, that from henceforth you do cause this to be published afore you, and be observed. Witness my self at Westminster, &c.

I intended likewise to have annex'd to it A. Bp. Sancroft's Paper which seems to have Occasion'd the writing of Dr. Wallis's Letter, but it not being yet come to my Hands, I must defer the Publication of it till another Opportunity.

A N

APPENDIX

Concerning

St. *Matthias's Day*.

D. **H**OLD: I had almost forgot another Occasion of my waiting on You: But perhaps it will detain You too long.

C. No, No: Pray Sit down again, and e'en tell me now what You had further to say.

D. It is concerning the true Time of keeping St. *Matthias's Day* in *Leap-Years*: You may remember probably, that in the Year 1684, when all the *Almanacks*, except the *Oxford* one, plac'd St. *Matthias's Day*, on *Feb. 25*. *Arch-Bp. Sancroft* publish'd a Paper on that Subject, declaring, that it shou'd be kept on *Feb. 24*. since which, as far as I can find, all the *Almanacks*, except the *Oxford* one, have plac'd it in *Leap-Years* on *Feb. 24*.

C. Neighbour, I doubt not but I shall set you right there too: for I have several
A Things

Things by me on this Subject, and particularly a long Letter of the late celebrated Dr. *Wallis*, written on the Occasion of that Paper of *Arch-Bp. Sancroft's*, to the learned *Bp. Fell*, which (If You will have but the Patience,) I will read to You.

D. By and By, If You please Neighbour, because I have not said yet all I would, on this Point: I say, besides the Disturbance it occasion'd in the Year 1684, It happen'd, as I well remember, the last *Leap-Year*, 1708, that St. *Matthias's Day* being plac'd in the *Oxford Almanack* at Feb 25, and I think, in all the others, for that Year, at Feb 24; that *Feast* was bid, and kept on different Days, viz. at some Places, on *Tuesday* the 24th, according to the *Common Almanacks*, and at others, on *Wednesday* the 25th, according to the *Oxford Almanack*. And this Confusion was more remarkable in the Cities of *London* and *Westminster*.

C. Is this all You have to say on this Point?

D. Why? Is not that enough? I think, not to mention any Thing else, This Confusion occasioned by the Silence of your *Common-Prayer-Book* and *Canons* as to this material Point, sufficiently shews, that your *Church* needs a further *Reformation*.

C. Neighbour, this Confusion had not happen'd,

St. Matthias's Day.

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happen'd, had but Pains been taken to have search'd into the Customs of the *ancient Church* as to this Particular, where it would have been clearly found, that it should have been kept in *Leap-Years* always on *Feb. 25*: But the learned *Dr. Nichols* has so fully shewn this now, that I believe the like Confusion will never happen again.

D. What is it, pray, that He has said to prevent it?

C. Let me read then a little to You of what He offers on this Subject.

D. With all my Heart.

C. In his late *Excellent Comment on the Book of Common-Prayer*, after his Notes on the Order *How the Psalter is appointed to be read*: He proceeds to the Order *How the Rest of Holy Scripture is appointed to be read*: and gives us, amongst the *Various Readings*, these Two relating to this Point:

The *first* of which is taken out of *Queen Elizabeth's Common-Prayer-Book*, which the Doctor distinguishes by this mark, *O.C.P.* *When the Years of our Lord may be divided into Four even Parts, which is every fourth Year, then the Sunday Letter leapeth, and that Year the Psalms and Lessons, which serve for the 23d day of February, shall be read again the Day following; except it be Sunday, which hath proper Lessons of*

the Old Testament appointed in the Table serving to that Purpose. The other is taken out of the 1st and 2d Book of Edw. VI. and is in these Words. This is also to be noted concerning Leap-Year, that the 25th of Feb. which in Leap-Year is counted for Two Days, alter neither Psalm nor Lesson, but the same Psalms and Lessons which be said the first day, shall also serve for the second.

After this last *Various Reading* the Dr. adds this Note: *By comparing these Two old Rubricks together we may learn upon what Day in the Leap-Year, St. Matthias's Day, is to be kept. Our present Common-Prayer-Book is perfectly Silent of this matter, only placing St. Matthias upon the 24th of Feb. as all the ancient Calendars did; But according to the old Roman Computation, the Intercalary Day coming in after the 23d, and before the 25th Day of Feb. thereby making Two 24th Days, or Two Sexto Calendas (from whence such Year had the Name of Bissextile) the Query is, which of the two 24th Days is to be St. Matthias's, whether the first 24th, the usual Day it falls upon in Common Years, or the Second 24th, which is in Reality the 25th. For when there are Two 24ths, the Second of these must be the 25th: Now we shall be led to the Knowledge of this, by considering the foregoing Rubricks*

of

St. Matthias's Day.

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of the Old Common-Prayer-Book. King Edward's Books seem to have plac'd the Intercalary Day wrong, viz. between the 24th and 25th of February; thereby making Two 25th Days of that Month in Leap Year: The 25th of February, which in Leap-Years is counted for two Days, 1st and 2d. B. of Edw. VI. This seems to have been disallowed of by the Compilers of Q. Elizabeth's Book, who order that when the Year leapeth, the Psalms and Lessons which serve for the 23d Day of Feb. shall be read again the Day following, O.C.P. So that by this Rule the Intercalary Day was to be, not as by K. Edward's Books, between the 24th and 25th, thereby making Two 25ths; but after the 23d, and before the 25th, making Two 24th Days, as the Old Romans us'd to do; and so again, this Rubrick gives us to understand which of these Two 24ths, St. Matthias's Day is to be observ'd upon: For if the Lessons of the 23d were to be read upon the first 24th Day in Leap Year, then that Day could not be St. Matthias's; For the first Lesson appointed for St. Matthias was Wisdom XIX; But the first Lesson, for the 23d of Feb. was Deut. II: Therefore 'tis plain, that according to the Old Common-Prayer-Book St. Matthias must not be celebrated upon the Intercalary Day, or the first 24th, but upon the Day after

after the Intercalary, that is, the second 24th, or what we commonly call the 25th: Now since neither our present Calendar, or Rubricks, do declare which of the Two 24ths is St. Matthias, the Custom of the Church must determine the Point, which has order'd another Service upon that Day; and consequently that it must be kept on the Day following, viz. the 25th of February.

This is certain by the Rules and Practice of our own Church since the Reformation: But if we be govern'd by the Missale Romanum, the Matter is yet clearer and beyond all doubt. In Anno Bissextili Februarius est diernum 29 & Festum S. Matthiae celebratur 25 Feb. & bis dicitur Sexto Calendas, i. e. die 24 & die 25; & Litera Dominicalis, quæ assumpta fuit in Mense Januario, mutatur in Præcedentem. Ut si in Januario Litera Dominicalis fuit A mutatur in præcedentem quæ est G & Litera F bis servit 24, 25. Miss. Rom. in Rubr. ad Mens. Feb: Which Rule is in English this. In Leap Year February has 29 Days, and the Feast of St. Matthias is kept on the 25th of February, and the Sixth of the Calends is twice named, i. e. 24th and 25th Day: And the Dominical Letter, which serv'd for the Month of January, is chang'd into the foregoing one. So that if in January the Do-
mi-

minical Letter was A, it is chang'd into that which goes before it, viz. G, and the Letter F then serves for both the 24th and 25th of February. See the Roman Missal in the Rubrick, at the Bottom of the Month of February. *The same Rule is laid down in the Old Missals secundum Usum Sarum, which were us'd here in England before the Reformation: Si Bissextus fuerit, quarta Die a Cathedra S. Petri fiat Festum S. Matthiae, & F Litera bis numeretur; that is, if the Year be Bissextile, let St. Matthias's Day be kept on the fourth Day after the Chair of St. Peter, and let the Letter F be twice mentioned. Now the Cathedra S. Petri, the Chair of St. Peter, is always the 22d, the fourth Day after which is the 25th, to be St. Matthias's Day, which agrees with the Rule laid down in the Modern Missals.*

D. It is a notable Account upon my Word, and 'twere well if the Convocation now sitting, would propose it, or somewhat like it, to be put into the *Book of Common-Prayer*, amongst other *Amendments*, which I hear by the *Queen's Gracious Licence* they are empower'd to make.

C. I should be glad if they would too: But if they should not, Dr. *Nichols's Excellent Comment* is so likely to come into so many

many Hands, especially those of the *Clergy*, that I am confident, the Confusions You mention'd, are not like to happen again.

D. I must confess what You have read from Dr. *Nichols* has entirely satisfied me as to this Point, but since You promis'd to read to me Dr. *Wallis's Letter to Bp. Fell*, I beg You wou'd let me hear it.

C. With all my Heart: But I must first beg Leave to read to You an Advertisement which the Dr. has put before it, concerning the Occasion of his Writing it.

D. Sir, You need make no Apology: Pray read it.

C. It is then in these Words. 'Dr. *John Fell*, 'Dean of *Christ-Church*, and Bp. of *Oxford*, 'did usually concern himself to have an 'Almanack, Yearly printed at the Theater 'Printing-House, in a large Sheet of Paper, 'adorn'd with elegant Sculptures.

'In that for the Year 1684, being *Leap-Year*, the Feast of St. *Matthias* should 'have been plac'd (as it had ever been in 'all *Leap-Years*) at *February 25th*, being the 'Sixth Calends of *March*, that is, the Sixth 'Day backward (inclusive) from *March 1st*, '(or the *Calends of March*) but in other 'Years (which are not *Leap-Years*) on *February 24th*, which in those Years is 6 'Cal. Mart.

'But

But Dr. Fell (or those who were to take care of that *Almanack*) not heeding the Difference of *Leap-Years* from others, had in that *Almanack* suffer'd St. *Matthias* Day to be set at *Feb. 24th*, as in other Years, not *designedly*, but by meer *Inadvertency*; nor was it so printed in any other *Almanack* for that Year, or for any other *Leap-Year* before that Time.

But so it happen'd, that Dr. *William Sancroft*, then Arch-Bp. of *Canterbury*, (I know not upon what Suggestions) finding in the *Common-Prayer-Book* St. *Matthias* at *Feb. 24th*, 6 *Kl. Mart.* thought it to be a *Mistake* of the *Almanack makers*; and not well considering, that 6 *Kal. Mart.* was (in the *Leap-Year*) on *Feb. 25th* (tho' in other Years at *Feb. 24th*) did hastily give out an Order for Keeping that Festival (that Year) on *Febr. 24th*, which had never been so before, either before or since the Establishment of the present *Book of Common-Prayer*.

Bp. *Fell*, who had not *Designedly* done it, but by *Inadvertency*, desir'd me to draw up the following *Discourse*, (the Substance of which I had Discours'd with him) for the Satisfaction of the Arch-Bp. which I did accordingly, but thought it more decent to address it to the Bp. (as

‘ occasion’d by his *Almanack*) than to the
 ‘ *Arch-Bp.* as occasion’d by his *Order*.

‘ The *Arch-Bp.* by this (and Discourse
 ‘ with others to the same Purpose) seem’d
 ‘ well satisfy’d that it was his *Mistake*, and
 ‘ if he had continued *Arch-Bp.* till another
 ‘ *Leap-Year*, and in good Circumstances, I
 ‘ presume He would have revers’d his
 ‘ former *Order*, and directed the *Almanacks*
 ‘ to be printed as formerly.

‘ But it so happen’d, that before the
 ‘ Year 1688, he was in Ill Circumstances
 ‘ with K. *James II.* and that upon the *Re-*
 ‘ *volution* of publick Affairs, before ano-
 ‘ ther *Leap-Year* in 1692, *Arch-Bp. Sancroft*
 ‘ was put out and *Arch-Bp. John Tillotson*
 ‘ succeeded, who was aware of the *Mistake*,
 ‘ but thought it more Civil to pass it over
 ‘ in Silence, than seem to seek an Occasion
 ‘ of thwarting his *Predecessor* yet living,
 ‘ and so it pass’d *Sub Silentio*, expecting
 ‘ there would soon after be a *Review* of the
 ‘ *Common-Prayer-Book*, and then this, with
 ‘ some other Things, would be rectified.

‘ When (upon the Death of Dr. *John*
 ‘ *Tillotson*) Dr. *Thomas Tenison* succeeded as
 ‘ *Arch-Bp.* the Case was the same ; He was
 ‘ satisfied of the *Mistake*, and said if it
 ‘ were now to do, He would not do it ; but
 ‘ it being so inconsiderable a matter on

‘ what

' what Day it be kept, He thought best (as
' his next Predecessor had done) to let it
' pass *Sub Silentio*, without giving any
' Order about it, and it hath so continued
' for the Years 1688, 1692, 1696, and 1700.

' D. Sir, I thank You for this Favour : I
' would now beg You to let me hear the
Letter.

' C. It is as follows.

A Letter of Dr. Wallis's to Bishop Fell, concerning St. *Matthias Day.*

To the Right Reverend Father in God,
John Fell, D.D. Lord Bishop of Oxford, 1684.

My LORD,

IN Obedience to your Lordship's Com-
mand, I have put in Writing the Sum
of that *Discourse* which lately pass'd
with your Lordship, concerning the place-
ing of St. *Matthias-Day*, at the 24th of
February in the *Oxford Almanack*, Printed
at the Theater for this present Year 1684,
being *Bissexile*, or *Leap-Year*.

‘Where I must first premise, that all *Laws*
 ‘are to be *Understood*, and *Expounded* ac-
 ‘cording to the true *Intent* and *Meaning* of
 ‘such *Laws*.

‘And consequently, If in the *Wording* or
 ‘*Penning* of a *Law*, there happen to be any
 ‘*Ambiguous* or *Doubtful Expression*, it is to
 ‘be *Expounded*, according to what shall
 ‘otherwise appear, to be the true *Intent* of
 ‘the *Law*.

‘And moreover, If there chance to be
 ‘any seeming (or real) *Antinomy*, or *Con-*
 ‘*tradiction* of *Law*, to *Law*, or of one part
 ‘of a *Law* to another; we are to *Interpret*,
 ‘(if need be) to *Amend*, one by the other,
 ‘according to the true *Intendment* of the
 ‘*Law*.

‘As for Instance: In a late *Act* of *Parlia-*
 ‘*ment* for raising of *Money*: not only in the
 ‘*Printed Copies*, but in the *Original Record*,
 ‘in appointing the *time* when the *Com-*
 ‘*missioners* for that purpose were to meet,
 ‘the *Year* of our *Lord* was *mis-written*. Yet
 ‘the *Practice* was according to what *should*
 ‘have been *written* (not according to what
 ‘*was*) and it was justifiable according to the
 ‘true *Intent* of the *Act* (which appeared
 ‘from other *Parts* of it) the *Contrary* to
 ‘the *Words*: And it was (*ex post facto*)
 ‘*Rectified* by a subsequent *Act*, made on
 ‘*Pur-*

Purpose, the next Session of Parliament.

For indeed, it can hardly be avoided, (unless by extraordinary Care) but that in a Law of any considerable Length, there may, (by the Negligence of a Clerk, or otherwise) some Word, or Sentence chance to be mis-written or mis-placed.

And as to the present Business concern- ing the Book of Common Prayer, and the Act appointing it (whereof it self is a part) there may be more need of such equitable Construction, than perhaps your Lordship is at first aware.

II.

I shall next premise, that it may be reasonably presum'd to be the Intendment of the present Book of Common Prayer, (and the Calendar thereof,) not to depart from the ancient Practice of the Church (both at home and abroad,) and the Reformed Rules of Ecclesiastical Computation, (for many Hundred Years past) where there is no Intimation of any Change intended: Especially, where the Words stand as fair for the wonted Practice as otherwise.

Now the standing Rule of all the Computations, for more than Four Hundred Years past (none excepted) is this, or in Words to this Purpose;

Bissex.

*‘ Bisextum Sextæ, Martis tenere Calendæ,
 ‘ Posteriore Die celebrantur Festa Mathiæ.*

‘ and I think it is a part of the Canon Law.
 ‘ That is, it being a *Receiv’d Rule* in
 ‘ the *Roman Calendar*, that every *Fourth*
 ‘ Year is to have an *Intercalary*, or *Super-*
 ‘ *numerary Day*: and, this *Instititious Day*
 ‘ to be between the *Sixth* and *Seventh Ca-*
 ‘ *lends of March*: This *Sixth Calends* is
 ‘ a second time repeated: (this *Instititious*
 ‘ *Day* having also the Name of *Sexto Calen-*
 ‘ *das*,) which gives the Name of *Bissextile*,
 ‘ to what we call the *Leap-Year*.

‘ And, for the same Reason (even in the
 ‘ *Theater Almanack*) the *Letter F* is doubled,
 ‘ in the *Column of Letters* for the *Day of*
 ‘ the *Week*, which causeth a Change of the
 ‘ *Dominical Letter* for the Remainder of
 ‘ the *Year*, which *this Year* is from thence.
 ‘ forth *E*, but was before *F*.

‘ And, the *Ecclesiastical Computation*,
 ‘ (which follows the *Roman Calendar*) ha-
 ‘ ving affixed *St. Matthias Day* to the *Sixth*
 ‘ *Calends of March*, that is, to the *Sixth*
 ‘ *Day backwards*, beginning with the *First*
 ‘ *Day of March*, (or *Sexto die ante Calendas*
 ‘ *Martii inclusive Sumptas*,) this in the Or-
 ‘ *inary Year* falls on our *Twenty-fourth of*
 ‘ *February*; but in the *Leap-Year*, on the
 ‘ *Twenty-fifth*.

‘ But,

But, because the *Institious Day* (which
 in the *Bissextile* is our *Four and Twentieth*.)
 hath also the name of the *Sixth Calends*,
 and the Letter *F*; and some Doubt might
 thence arise, whether the *Natural* or
Preter-natural Sixth Calends should be
 taken for St. *Matthias Day*, to put this
 past Dispute, the latter Verse is added,
Posteriore Die celebrantur Festa Mathiæ.

declaring this to be understood of the
Natural Sixth Calends (which comes every
Year) not, of the *Institious*, or *Preter-*
natural; which comes but once in *Four*
Years, and would make this *Saint* but a
Quadriennial Saint.

Now this having been the *Rule* for so
 many *Hundred Years*; and the Practice
 never varied, (either before or since the
 making of our present *Book of Common-*
Prayer, nor any Intimation given, that it
 was intended we should depart from the
 wonted Practice: We may justly presume
 It was intended, that we should proceed
 as before.

III.

Your *Lordship* says, the *Rubrick* here is
 to us a *Law*, which fixeth it to the *Four*
 and *Twentieth Day of February*.

I answer: I find no such *Rubrick*, that
 saith

saith St. *Matthias Day*, is to be on the
Four and Twentieth Day of February.

You'll say, it stands in the *Common-Prayer-Book* against *that Day*; and is therefore on *that Day*, to be always kept, even in the *Leap-Year*, as an *Immoveable Feast*.

I answer: *First*, It doth indeed so stand, But so it did in the *Old Common-Prayer-Book* of K. *Charles I.* K. *James, Q. Elizabeth*, and K. *Edward VI.* ever since there was a *Common-Prayer-Book*. Yet was it never so kept in any *Leap-Year*: No, not in the *Years 1664, 1668, 1672, and 1680* since the making of what we now have.

Secondly, As it stands against *Feb. 24.* so, (which is here more to be heeded,) [it does] against *6 Cal. Mart.* And therefore at *Feb. 24.* because *6 Kl.* stands there, to which this *Feast* is affixed, and when *6 Kl.* removes, this is to be remov'd with it.

Thirdly, As *6 Kl.* stands at *Feb. 24.* so in our *Common-Prayer-Book*, *Prid. Kl.* stands at *Feb. 28.* and *3 Kl.* at *Feb. 27.* and *4 Kl.* at *Feb. 26.* and *5 Kl.* at *Feb. 25.* as well as *6 Kl.* at *Feb. 24.* Yet your *Lordship* will not think, that we are thus to compute in the *Leap-Year*: But all these in the *Leap-Year*, are to be thrust down (as to our *Civil Computation*) one Day lower;

(that

'(that is, *one Day farther* from the *First of February*) and *St. Matthias Day* with them: 'Tis true, there is in the *Leap-Year* another 6 *Kl.* at *Feb. 24*: But this is *Interstitious*, not the *Natural*.

'*Fourthly*, If You say, this doth not concern us, because in this *Oxford Almanack*, there is no Notice taken of the *Kalends*, &c. and therefore You are not concern'd where to place *Prid. Kl.* &c.

'[I answer]. This is very true: They are not there placed: But even in this *Almanack* we have the *Column of Letters for the Week Days*: And therein, the *Letter C*, at *Feb. 29*, (not at *Feb. 28*), as in the *Common-Prayer-Book*: And *B* (not *C*) at *Feb. 28*: And *A* (not *B*) at *Feb. 27*: And *G* (not *A*) at *Feb. 26*: And *F* (not *G*) at *Feb. 25*, (as well as at *Feb. 24*;) contrary to what is in the *Common-Prayer-Book*, which *Intended no more than to shew how all these stand* (and *St. Matthias Day* with them) in the *Common Year*, not in the *Leap-year*: Otherwise, You must in the *Leap-year* change the *Dominical Letter*, not at 6 *Kl.* (or *Feb. 25*;) but at *Prid. Kl.* or *Feb. 29*, which in our *Civil Account* is the *Intercalary Day*: But in the *Ecclesiastical Account*, (which we are here to regard) *Feb. 24*.

' *Fifthly*, We are told in the *Common-Prayer-Book* (at the *Top of the Page*,) that
 ' *February hath 28 Days*: Well, but is this
 ' the Number *always*? If so, what means
 ' the Number 29 in the *second Column*?
 ' You'll say *no*, not *always*, but for the *most*
 ' *part* 28 is the Number of Days in February:
 ' Namely, in the *Common Year*: but in the
 ' *Leap-year* the Number of Days in February
 ' is 29. Which we are to *Understand* from
 ' the commonly *Receiv'd Rules of Computa-*
 ' *tion*, tho' there be no *Rubrick* (as being
 ' thought *needless*) to tell us thus much:
 ' And when it so happens, the Number 29,
 ' serves to direct what *Lessons* are to be read
 ' on such 29th Day, which I think is the
 ' *only Reason* why that Number standeth
 ' there: (And if that whole Column of 1, 2, 3,
 ' &c. had stood *next before* that of *Lessons*,
 ' to which it refers, it would have been
 ' less subject to *Mistake*.)

' In like manner *St. Matthias Day* stands
 ' at *Feb. 24. VI. Kl. Mart.* And is therefore
 ' to be kept on *Feb. 24*; not *always*, but for
 ' the *most part*; Namely, in the *Common-*
 ' *Year*, (when *February hath 28 Days*;) But
 ' in the *Leap-year* (when *February hath 29*
 ' *Days*) it is to be kept on *Feb. 25*, (tho'
 ' no *Rubrick* does expressly say it) as being
 ' thought *needless*; the *Common Practice*

' be

being thought a sufficient Direction: But
 always on the *Sixth Calends of March*;
 And therefore *changeth its Seat* as that
 doth, from *Feb. 24.* to *Feb. 25.*

Sixthly, But further; Where we are told,
 that *February hath 28 Days*, it follows also,
 the *Moon hath 30 Days*: But hath the *Moon*
 (of *February*) *30 Days always*? No; not
 always: Or, is it so for the *most part*? No;
 nor even *thus*: Or, is it *then only* when
February hath 28 Days? No; not *then*
only; nor even *then at all*. But *when then*?
 It is (if at all) in the *Leap-year* only, when
February hath 29 Days: But how shall we
 know this? Not from any *Rubrick* in the
Book of Common-Prayer; but from (what is
 there *suppos'd*) the *Receiv'd Rules of Eccle-*
siastick Computation, which (if *expressed*
 in *Words at length*) are to *this Purpose*:
 "February in the *Common Year* hath *28 Days*;
 "but in every *Fourth Year*, which is *Bissex-*
 "tile or *Leap-year*, it hath *29 Days*: And
 "the *Moon of February in the Common*
 "Year, (when *February hath 28 Days*) hath
 "28 Days: But in the *Leap-year* (when
 "February hath *29 Days*) the *Moon of*
 "February hath *30 Days*.

And, for that Reason, the *Golden Num-*
 bers in the *First Column* for *February*, are
 in the *Leap-year* to *stand*, or be *suppos'd*

'to stand) one Day lower than in the Com-
 'mon Year, which, in *Ancient Books of*
 'Computation, was wont to be said, in the
 'Rules, in Words express, And in the Ca-
 'lendar was wont to be *Insinuated* by a De-
 'scending Stroke from the Place, Kl.
 'where the *Golden Number* stands, 11 — IV. Non.
 'to the Day next below it (in 15 — III.
 'the *Column of Calends, Nones* 8 — Prid.
 'and *Ides*) in this Manner: Non.
16 — VIII.
5 — VII.
VI.
 'And so every where till we be past the
 'Day of *Intercalation*: And, if they had
 'reckon'd according to our *Civil Computa-*
 'tion in the *Column*, 1, 2, 3, &c. it must so
 'have been to the *End of the Month*.

'But, if we do not suppose such a Re-
 'moval of the *Golden Number* One Day
 'lower than in the *Leap-year*, the *Moon*
 'of *January* will have (as always) 30 days:
 'That of *February* (as in other Years) 29
 'days, (never 30 days) and that of *March*
 'which in all other Years hath 30 days
 'will have in the *Leap-year* 31 days.

'But there is *Nothing of all this* in any
 '*Rubrick* of our *Common-Prayer-Book* (which
 'was never intended to depend on all these
 '*Punctilio's*: So that the whole of what
 'concerns *February* in the *Leap year* is to
 'be sought *elsewhere*; not in the *Rubrick*
 'of our *Book of Common-Prayer*.

'And

' And (to speak as the *Truth is*) I suspect
' as to the *Number* of the *Moon* in *February*,
' 30 is *Mis-written* for 29, And that a like
' *Mistake* is in the *Five Last Months* (*August*,
' *September*, *October*, *November*, *December*,)
' putting 30 for 29, and 29 for 30, all along:
' For as the *Numbers* now stand, they agree
' not with their *Respective Months*, and
' (which is worse) the *Lunar Year* is made
' longer by *Two Days* than it should be:
' That is, (by this *Computation*) the *Com-*
' *mon Lunar Year* is to have 356 days; to
' which all *Computists* allow but 354 days;
' as making it shorter, by 11 days, than
' the *Common Solar Year* of 365 days.

' *Seventhly*, 'Tis to be observed, that in
' the *Common-Prayer-Book*, after the *Co-*
' *lumn* of the *Civil Computation of Days*,
' (by *first*, *second*, *third Day of the Month*,
' &c. We have *Two other Columns* inter-
' pos'd, (before that of the *Feast*) namely,
' that of the *Week-day Letters* A, B, C, &c.
' and that of the *Calends*, *Nones* and *Ides*;
' and by these (as nearer to it) We are
' rather to be guided in seeking the *Feast-*
' *days*, (than *Leaping over both these*) by
' that which is more remote.

' *Eighthly*, This *Column of Days*, by 1,
' 2, 3, &c. came not at all into the *Church*
' *Calendar*, till of late, for in the *Old Books*
' (de

‘ (*de Computo*,) it is not at all: And, when it
 ‘ first came in, it was wont to be the last
 ‘ Column in the Page, (not one of the first,
 ‘ as now, for the most part, it is,) to pre-
 ‘ vent all Mistakes in confounding the Civil
 ‘ and the Ecclesiastick Account: And it had
 ‘ been as well, if it had (for the same Rea-
 ‘ son) been so plac’d still, or at least, next
 ‘ before the Lessons; which, I think, in this
 ‘ Book of Common-Prayer (but not in the
 ‘ former) are to be guided by it.

‘ In the Three Manuscript Calendars to
 ‘ the Old Statute Books of the University of
 ‘ Oxford (written about the Time of K.
 ‘ Henry IV, or sooner,) it is not at all. Nor
 ‘ in Two or Three other Manuscripts in my
 ‘ Custody: (whereof I take one to be that of
 ‘ Grostest, Bishop of Lincoln: Another of
 ‘ Johannes de Sacro Bosco, written about the
 ‘ Time of K. Henry III. or K. John: An-
 ‘ other about the Time of K. Edward II.)
 ‘ Nor in One shew’d me lately by Dr. Gale,
 ‘ (writ about K. Edward the Third’s Time)
 ‘ But in one shew’d me by Dr. Crowther
 ‘ (which I think belongs to the Church of
 ‘ St. Paul, and was written about K. Henry
 ‘ the Sixth’s Time) I find it written but in
 ‘ the last Column of all, and so it is in Cla-
 ‘ vius’s *Calendarium Romanum*, Cap. 9.

‘ Ninthly, This, If I mistake not, is the
 ‘ only

'only Reason why, in the Church Calendar,
'we retain the Column of Calends, Nones
'and Ides, because the Ecclesiastical Com-
'putation was wont to be reckon'd by them,
'not by the Days of the Month, number'd
'from the Beginning of it, as we now
'reckon in the Civil Computation here in
'England, (and 'tis ill done, that in our
'smaller Books of Common-Prayer, this Co-
'lumn is left out) Nor is there any other
'Reason (that I know) than this, why the
'Church has ever thought fit to retain it in
'the Church Calendar, for if without this
'the Feasts (and other Remarkables) were
'confin'd to the Days of the Month, (num-
'ber'd from the Beginning,) as we have
'reckon'd, there were no need of inserting
'the Calends, Nones, and Ides at all.

'Lastly, This Computation being admitted
'(as it needs must) the keeping of St. Mat-
'thias Day sometimes on the 24th, some-
'times on the 25th of February, (which is
'but Accidental) doth not make it a Move-
'able Feast, because always fix'd to the Sixth
'Calends of March, which ever was the
'Rule for St. Matthias Day, and for the
'Seat of it we are not to enquire how many
'Days forward from the first of February,
'but how many Days backward from the
'Calends of March, in like manner as if it
'had

‘ had been fix’d to the *Last* of February,
 ‘ which yet would happen to be *sometimes*
 ‘ the 28th, *sometimes* the 29th Day.

• III. (2)

‘ This being well consider’d, the *only*
 ‘ *Scruple* that can now remain is but *this* :
 ‘ There being in the *Leap-year*, 6 *Kl. twice*
 ‘ and *twice* the *Letter F*, one at *Feb. 24th*,
 ‘ the *other* at *Feb. 25th* : How shall we
 ‘ know *which* of *these* is to be taken ? Whe-
 ‘ ther *that* at *Feb. 24th*, or *that* at *Feb. 25th*?
 ‘ And if the *Latter*, there wants a *Rubrick*
 ‘ to tell us so.

‘ I answer : *That* of *Feb. 24th*, or *25th*,
 ‘ is wholly *extrinsecal* to this *Point*, as not at
 ‘ all appertaining to the *Ecclesiastical Com-*
 ‘ *putation* (but to the *Civil* only) and was
 ‘ not in the *Old Church Calendars* at all, (as
 ‘ was said before) and when it *first* crept in,
 ‘ it stood in the *last Column* (and so gave no
 ‘ Occasion to mistake) and tho’ now it be
 ‘ gotten into a *more forward Place*, yet it
 ‘ is not the *Rule of Ecclesiastical Compu-*
 ‘ *tation*, but the *Civil* only, and stands here
 ‘ but to shew *how*, in the *Ordinary Year*,
 ‘ the *Civil Computation* answers to the *Eccle-*
 ‘ *siastical*, nor doth it stand in the *next before*
 ‘ *that* of the *Feasts*, but *two Columns* come
 ‘ between, which are not guided by it.
 ‘ And

‘ And as to 6 *Kl.* which twice occurs, it
 ‘ is in Reason (if nothing else appear to the
 ‘ contrary) to be rather understood of that
 ‘ which is *naturally*, and *indeed so* (that is,
 ‘ the *Sixth Day* (reckoning backwards from
 ‘ the first of *March inclusively*,) than that
 ‘ which is *Insititious* and *Supposititious* and
 ‘ which here passeth to no Account, but is
 ‘ to be reputed as if it were not here at all :
 ‘ and which (such as it is) comes but once
 ‘ in *four Years*, and *St. Matthias Day* if
 ‘ fix’d to this, must come no oftner.

IV.

‘ And as to what is said of a *Rubrick*
 ‘ *wanting*: I say, It is no more *wanting here*
 ‘ than in *former Books of Common-Prayer*,
 ‘ and other like *Calendars*: Notwithstand-
 ‘ ing which, the constant Practice hath al-
 ‘ ways carried it for the *true 6 Kl.* not the
 ‘ *Supposititious* and *Insititious*.

‘ And such *Rubrick*, tho’ not express’d,
 ‘ is suppos’d to be understood (as many o-
 ‘ thers are) from the *Equity of the Thing*,
 ‘ and from the *Common Practice of the*
 ‘ *Church*; and from the *Receiv’d Ancient*
 ‘ *Rules of Computation*; and (in particular)
 ‘ from that of *Posteriore Die*, &c.

‘ If it be still insisted on, that such *Ru-*
 ‘ *brick* is then *wanting* in our *present Book*.

DENYING I

‘ I answer : (’Tis thus far) true, that such
 ‘ *Rubrick* (if there) might have been of Use
 ‘ for *Direction*. And it had been *Necessary*
 ‘ (at least very *Convenient*) if it had been
 ‘ the *Intent* of *that Book* to descend to all
 ‘ the *Punctilio’s* of *Ecclesiastical Computa-*
 ‘ *tion*.

‘ But we have no Reason to Judge, that
 ‘ to be the *Design* of *This Book* ; nor so to
 ‘ *Expound* it, as if it were. For, if so,
 ‘ there will be found a great many more to
 ‘ be *wanting* ; and that in all Matters of
 ‘ *Greater Consequence* than this is.

‘ As, for *Instance*, There is here no *Ru-*
 ‘ *brick* to tell us, that *once* in *Four Years*,
 ‘ a *Supernumerary day* is to be some where
 ‘ inserted: nor, which *Year* of the *Four*
 ‘ that is: Nor, that this *Day* is to be in-
 ‘ serted in *February*, which is therefore, in
 ‘ such *Year* to have *29 Days*: Nor, which
 ‘ of those *29*, is the *Insititious Day* ; whe-
 ‘ ther the last (which in the *Civil Compu-*
 ‘ *tation* seems to be it) or rather (in the
 ‘ *Ecclesiastical Computation*) that which
 ‘ comes between *6 Kl.* and *7 Kl. Martii* ;
 ‘ which in the *Leap-Year*, is that which,
 ‘ in the *Civil Account*, is called *Feb. 24* but,
 ‘ in the *Ecclesiastical Account*, passeth for
 ‘ no *Day* at all. Yet all this must be under-
 ‘ stood, or else our *Ecclesiastical Account*
 ‘ will be very *Lame*. ‘ If

'If it be said, that all this is to be understood from the *Common Practice*, and from the *Received Rules* for the *Computing the Year* : And therefore the *Common-Prayer-Book* need not to be cumber'd with it.

'I say; 'tis true : All this (and a great deal more) is, from hence, to be understood. But, if all that; why not this also of *Posteriore Die*, &c.?

'If it be said; This is intimated by the *Number 29 in February*, in the *Column for the day of the Month*, with a *Blank* under *C*, in that for the *Days of the Week*, and under *Prid. Kl.* in the next *Column*, and in that for *Feasts*.

'I say, 'Tis true, we have 29 in the *present Book*; (but in the *former*, we had not so much; yet, that which but now we mentioned, was to be there understood also.) And this, I say may seem (very darkly) to intimate (and but to intimate) *Something*. But, what that *Something* is, (if we had no other Light to help us,) would be hard to say.

'For this (at the rate it is now argued,) would as much prove, that *February* hath *always*, (not in the *Leap-Year* only,) 29 *Days*; as, That *always* (not only in the *Common-Year*) *St. Matthias Day* is to be kept on *Feb. 24.* And that *always*, *Prid.*

' *Kl.* is *Feb.* 28. And, that the *Letter C*, is
 ' always to stand at *Feb.* 28. And, at *Feb.*
 ' 29. no *Letter* at all. And (supposing that,
 ' in some *Year* or other there is to be an *In-*
 ' *tercalation*) the *Intercalation* is to be *Feb.*
 ' 29. between *Kl. Mart.* and *Prid. Kl.* (not at
 ' *Feb.* 24. of which there is not the least *In-*
 ' *timation*;) And that the *Dominical Letter* is
 ' (if at all) to change at the *first* of *March*,
 ' (not at *Feb.* 25.) And the *Letter* to be
 ' doubled (if any) not to be *F* (at *Feb.* 24,
 ' and 25.) but some other (and most probably,
 ' *C* or *D*) at *Feb.* 29. (For all the other *Days*
 ' have their *Letters fixed*, and this only a
 ' *Blank* between *C* and *D*: And I know not
 ' how (without further *Light*) to make a
 ' more likely *Conjecture*.

' 'Tis true, that in the *Table of Moveable*
 ' *Feasts* we have, at the *Years* 1664, 1668,
 ' 1672, 1676, 1680, 1684, 1688, 1692,
 ' 1696, 1700, *Two Dominical Letters*: And
 ' we may thence guess (but are not told)
 ' that it is likely so to fall out thenceforth
 ' every *Fourth Year*, and consequently that
 ' in each of those *Years* there is some time
 ' or other a *Change* of the *Dominical Letter*.
 ' But it tells us not at what *Time* of the
 ' *Year*, that *Change* is: Nor is, indeed, the
 ' *Change* in those *Years*, But in the *Years*
 ' next before them: For that very *Table* tells
 ' us,

us, *The Supputation of the Year of our Lord*
in the Church of England, beginneth the five
and twentieth Day of March; whereas
the Change of the Dominical Letter is at
Feb. 25th, next before such 25th of March,
and therefore in the Precedent Year ac-
cording to our Computation, and therefore
not those Years but the next Precedent have
Two (or rather Three) Dominical Letters.

All which is not said to cast any *Asper-*
sion on the Calendar rightly Understood,
but to shew, that it was not the Intent of
the Common-Prayer-Book to Descend to
such Punctilio's, but to presume them as
otherwise known from the Common Practice
and the Receiv'd Rules of Computation,
and that we do Injury to that, to Confine
it so narrowly to its own Words, without
admitting what is otherwise known, and
here presum'd, for giving the true sense
of it.

V.

I say therefore, for the Understanding
of this, as well as of other *Laws: First,*
That some Things are to be presum'd for
Common Prudence and Direction as so ob-
vious, and easy to be understood, as that it
were *Pedantick and Ridiculous*, to think it
Necessary to give a *Rubrick for Direction.*

Thus

‘ Thus in the *Office for Baptism*, the Words
 ‘ *He, She, They*, and divers others of like
 ‘ import, are to be frequently varied, ac-
 ‘ cording as a *Male* or a *Female*, and one or
 ‘ more are to be *Baptized*: Yet no Man
 ‘ thinks it necessary to add a *Rubrick* to di-
 ‘ rect *How* and in *what Cases* such *Change* is
 ‘ to be made: Because every Man of com-
 ‘ mon Prudence can from his own *Discre-*
 ‘ *tion* know (without *Direction*) that; and
 ‘ how such *Change* should be made: And
 ‘ may presume, that it was not the *Intend-*
 ‘ *ment* of the *Law*, that in such Cases, a Man
 ‘ should speak *Nonsense*, or *False Grammar*.

‘ So in the *Office for Burial*: The Words,
 ‘ *This our Brother* are to be varied, as Oc-
 ‘ casion shall require, for *This our Sister*, or
 ‘ perhaps *These Our Brethren* or *Sisters*:
 ‘ Yet no Man can think an *Express Rubrick*
 ‘ here *Necessary*, because *Common Discretion*
 ‘ will serve: And the like in many other
 ‘ Places.

‘ And it was thought *Ridiculous* (which I
 ‘ have known at least once to happen) when
 ‘ a *Gentlewoman* reading to other *Gentle-*
 ‘ *women* the *Prayers of the Church*, began
 ‘ with *Dearly beloved Brethren*: Whereas
 ‘ *Common Prudence* might have taught Her,
 ‘ either to leave out the Word *Brethren*, or
 ‘ to have *Chang’d* it for *Sisters*.

‘ So

'So in the *Office for Marriage: I N. take Thee N:* No Man doubts, without a *Rubrick*, but that for *N* and *N*, are to be put the *Respective Names* of the *Persons concerned*, and the like in other Places.

'And so in the Answer to the *First Question* in the *Catechism, What is your Name?* It is not *Intended* that the *Child*, or other *Person Catechized*, should say *N* or *M*, but should tell *His* or *Her Proper Name*: And to the *Second Question, Who gave you that Name?* The *Common Answer* is, *My Godfathers and my Godmothers in my Baptism, &c.* But in Case the *Person* had no *Godfathers* or *Godmothers*, which often happens, especially in *Private Baptism*, where it is not required till after *Baptism*, when They are to be *Presented to the Publick Congregation*: or not *Two of each* (it being not required that a *Boy* should have *Two Godmothers*, nor a *Girl Two Godfathers*;) or not They, but the *Father* (as it often happens) gives the *Name*: the *Person* in such Cases is either to answer according to *Truth*; or if such *Form of Words* be used, they are so to be Understood, as *Intimating the more usual Practice of the Church*, (not that of the *Particular Person*.) For it cannot be presumed to be the *Intent* of the *Law*, that a *Person* should tell a *Lye*. 'So

Thus in the *Office for Baptism*, the Words *He, She, They*, and divers others of like import, are to be frequently varied, according as a *Male* or a *Female*, and one or more are to be *Baptized*: Yet no Man thinks it necessary to add a *Rubrick* to direct *How* and in *what Cases* such *Change* is to be made: Because every Man of common Prudence can from his own *Discretion* know (without *Direction*) that; and how such *Change* should be made: And may presume, that it was not the *Intendment* of the *Law*, that in such Cases, a Man should speak *Nonsense*, or *False Grammar*.

So in the *Office for Burial*: The Words, *This our Brother* are to be varied, as Occasion shall require, for *This our Sister*, or perhaps *These Our Brethren* or *Sisters*: Yet no Man can think an *Express Rubrick* here *Necessary*, because *Common Discretion* will serve: And the like in many other Places.

And it was thought *Ridiculous* (which I have known at least once to happen) when a *Gentlewoman* reading to other *Gentlewomen* the *Prayers of the Church*, began with *Dearly beloved Brethren*: Whereas *Common Prudence* might have taught Her, either to leave out the Word *Brethren*, or to have *Chang'd* it for *Sisters*.

So

'So in the *Office for Marriage: I N. take Thee N:* No Man doubts, without a *Rubrick*, but that for *N* and *N*, are to be put the *Respective Names* of the *Persons concerned*, and the like in other Places.

'And so in the Answer to the *First Question* in the *Catechism, What is your Name?* It is not *Intended* that the *Child*, or other *Person Catechized*, should say *N* or *M*, but should tell *His* or *Her Proper Name*: And to the *Second Question, Who gave you that Name?* The *Common Answer* is, *My Godfathers and my Godmothers in my Baptism, &c.* But in Case the *Person* had no *Godfathers* or *Godmothers*, which often happens, especially in *Private Baptism*, where it is not required till after *Baptism*, when They are to be *Presented to the Publick Congregation*: or not *Two of each* (it being not required that a *Boy* should have *Two Godmothers*, nor a *Girl Two Godfathers*;) or not They, but the *Father* (as it often happens) *gives the Name*: the *Person* in such Cases is either to answer according to *Truth*; or if such *Form of Words* be used, they are so to be Understood, as *Intimating the more usual Practice* of the *Church*, (not that of the *Particular Person*.) For it cannot be presumed to be the *Intent* of the *Law*, that a *Person* should tell a *Lye*. 'So

‘So when in the Office for Marriage, it is said, *The Man with his Right-Hand, shall take the Woman by her Right-Hand, and say.* The Words cannot in Reason be thought to be so strictly taken, as that a Person Dumb, or which wants a Right-Hand, might not be Married: But rather, that in such Cases, Signs may serve for Words; and a Left-Hand, for a Right-Hand. And so in Case a Woman have not a Fourth-Finger, on which to put the Ring.

‘And therefore it was looked upon as a Ridiculous Proviso, (in one of Oliver’s Acts for Marriage,) to this purpose; *Provided always, that, if the Person have not a Right-Hand, it is not necessary to take by the Right-hand; nor, to say such Words, in case the Person be Dumb.* For all such like Proviso’s, are, by Common Intendment, presumed to be Understood; And he was Over Officious, who presented a Cripple (who had never a Knee) for not Kneeling at the Sacrament.

VI.

‘Secondly, Beside such equitable Interpretations (from Principles of Common Prudence and Discretion,) which ought, I think, to be admitted in all Laws: We are, in the present Case, to presume (as other-

‘ otherwise known) the *Received Rules* of
 ‘ *Ecclesiastick Computation*, and the *Constant*
 ‘ *Practice*, consonant to such *Rules*; which
 ‘ are to be admitted, as needful for shewing
 ‘ the true *Intent* of the *present Law*; and
 ‘ to supply the place of a *Rubrick* (where
 ‘ it may seem *wanting*) for the Right Under-
 ‘ standing of our *Church Calendar*: Presu-
 ‘ ming, that it was not *Intended* to depart
 ‘ from thence, where there is no mention
 ‘ of such *Intent*.

‘ As, for Instance: Among the *Rules* for
 ‘ *Moveable Feasts*, we have *this* for one,
 ‘ **EASTER-DAY** is *always the first Sun-*
 ‘ *day after the first Full Moon, which happens*
 ‘ *next after the one and twentieth day of*
 ‘ *March*. Now it so happen'd for this *pre-*
 ‘ *sent Year* (to look no farther) that (as our
 ‘ *Almanack* tells us, printed at the *Theater*
 ‘ for *this Year*, and others agree with it) it
 ‘ is *Full-Moon* on *Friday, March 21st*,
 ‘ about *Two a Clock* in the *Morning*, I ask
 ‘ therefore, whether we are to take *this*
 ‘ *Full-Moon* (which happens *on*, not *after*,
 ‘ *March 21st*, For the *Paschal Full-Moon*: If
 ‘ not, we must wait another *Full-Moon*,
 ‘ which will not be 'till *Saturday Apr. 19.*)
 ‘ And then, either *Sunday Apr. 20.*, or *Apr.*
 ‘ *27.* (the *Sunday following*) must be *Easter-*
 ‘ *Day*. But if that *on March 21st*, be the

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Pas.

‘*Paschal Full-Moon*; then should *Sunday*,
‘*March 23^d*, (as being the *next Sunday*)
‘be *Easter-Day*. But, the same *Almanack*
‘tells us, that *Easter-Day* is *March 30*,
‘with which the *Tables in the Common-*
‘*Prayer-Book* agree.

‘And I have no way to solve this *Di-*
‘*lemma*, but by saying, The *Full-Moon* here
‘*Intended*, is not the *True Full-Moon* in
‘the *Heavens* (which the *Word* would seem
‘to import) which happeneth (as was said)
‘on *March 21*: But the *Supposed Full-Moon*;
‘which, according to the *Received Paschal*
‘*Tables*, the *Church Reputeth* to be the *Full-*
‘*Moon*, though indeed it be not: For tho’
‘at the *Time* when these *Tables* were made,
‘the *Reputed Full-Moon*, was either the
‘same, or very near the same, with the
‘*True Full-Moon*: Yet, in *Process of Time*,
‘as the *Equinox*, which then happened at
‘*March 21*, (and in *Ecclesiastical Compu-*
‘*tation* is still *Reputed* so to do) is indeed
‘come *Ten or Eleven Days* backward, to
‘*March 11th*, or (sometimes) *March 10th*:
‘so the *Full-Moons* (which are now *Re-*
‘*puted* to fall as then they did) are indeed
‘come *backward four or five Days*. And,
‘particularly, that in the present *Case*,
‘which happens on *Friday March 21st*, is
‘*Reputed* to be on *Tuesday, March 25th*, and
‘there.

'therefore *March 30th* (being the next
'*Sunday after*) is *Easter-Day*: And the
'like happens very often.

'But we have no *Rubrick*, in the *Church*
'*Calendar*, which teacheth us to distinguish
'between the *True*, and the *Putative Full-*
'*Moon* on which *Easter* depends. But we
'are therein left to the *Receiv'd Rules* of
'*Ecclesiastick Computation* for our Direction,
'which are here presumed; which are to
'this purpose.

'In the first *Column* of our *Church Calen-*
'*dar*, we are to seek the *Golden Number* for
'the *present Year*, (so called because it was
'wont to be written in such *Calendars*, in
'*Red Letters*, or perhaps *Letters of Gold*
'sometimes;) called also the *Prime* (as de-
'noting, on what *Day* of each *Month*, the
'*New Moon*, or *Luna Prima*, is *Reputed*
'to happen;) and thence reckoning for-
'ward till we come to the *Luna Decima*
'*Quinta*, or the *Fifteenth day* of such *Lunar*
'*Month*, this is the *Putative Full-Moon*.

'Thus, in the present Case, the *Golden*
'*Number* for the *Year 1684*, is 13, which
'we find at *March 11th*, which is there-
'fore the *Putative New-Moon*, whose *Full-*
'*Moon*, or *Fifteenth day*, is *March 25th*,
'And this being the first *Full-Moon* after
'*March 21st*, (the *Putative Equinox*) is the

Paschal Full-Moon; and the Sunday next following, at March 30th, is Easter-day.

VII.

‘But even these *Golden Numbers* are not always so carefully written, but that we have need to recur to the *Rules de Computo*, to rectify what *Mistake* may happen.

‘As for *Instance*, at *Jan. 1st* we have (for the *Golden Number*) 2: As intimating that, in such *Year* whose *Golden Number* is 2, the *New-Moon* is reputed to happen at *Jan. 1st*. but we have the same also at *Jan. 12th*, as if then also it were *New-Moon* the same *Year*: Yet we cannot think, that our *Church* Intended to make a *Month* of *Eleven days*; and therefore may presume that One of these *Numbers* is *mis-written*.

‘And the like happens at *Jan. 3*, and *Jan. 14*: at both which *Places*, we have 10 for the *Golden Number*: As if, when the *Golden Number* is so, it were *New-Moon* at both those *Days*; and therefore we may presume that One of them is *mis-written*.

‘And if we have recourse to the *Ancient Rules* for placing the *Golden Number*, we shall find, that, at *Jan. 1st*, and *Jan. 3*. instead of 2 and 10, should have been written 3 and 11.

‘In

' In like Manner we shall find, that 13
' is *Mis-written* for 14, at Jan. 30; and 2
' for 11, at May 1.

' And all these happening in the *First*
' *Edition* (and all or most of them continued
' ever since) makes me think it is so in the
' *Original Record*. And in later *Editions* I
' find many others, which I take to be but
' the *Printer's Mistakes*: Beside many other
' *mistakes* in *mis-placing* (as there are in
' *mis-writing*) the *Golden Numbers*.

VIII.

' But when we *Assent* and *Consent* to all and
' every Thing therein contained, the Words I
' presume are not so strictly to be understood,
' as if we *Consented* to these *Mis-writings*:
' We *Assent* to the *Whole* of the *Book*, and
' according to the true *Intent* and *Meaning*
' thereof; that is, according to what should
' have been, and was *Intended* to be written;
' not to the *Clerk's mis-writings*.

' I forbear to Instance in divers others,
' which stand in need of the same *Salvo*, and
' which made me premise that *Caution*, of
' *Understanding the Law* according to the *True*
' *Intendment* of it: Notwithstanding a
' *Mistake* in *Writing*, which tho' perhaps
' we may not take upon us the *Boldness* to
' *Amend*, yet is so to be *Understood*, as if it
' were so *Amended*, as was indeed *Intended*.

' As

As particularly, The Table of Moveable Feasts, doth expressly order the First Day of Lent, meaning thereby Ash-Wednesday, for the Year 1688, to be kept on Thursday March 1st, (instead of Wednesday, Feb. 29.) Yet Your Lordship will not think it reasonable that Ash-Wednesday be kept on a Thursday, but rather (as was Intended, and should have been written) on Wednesday Feb. 29th.

IX.

C. Sir, I have abus'd Your Patience, I fear, by reading so much of this long Letter to You; especially, since it does not throughout Directly and Immediately concern the Point we are upon, and therefore I will lay it by, since what is unread relates chiefly to the Rule for finding Easter, which You are pleas'd to tell me, I have satisfy'd You in.

D. No, Pray Sir, read it out.

C. The Doctor then goes on thus: 'But I return to the Rule for Easter, where, to what was before cited, we have this added, And if the Full-Moon happens upon a Sunday, Easter-Day is the Sunday after, which fixeth the Word After, in the former Clause, to its Proper Sense, so as not to be Understood barely for on, or after.

'Now

' Now put we the Case, that the *Putative*
 ' *Paschal Full-Moon*, fall as soon as possibly
 ' it may, This cannot be sooner than *March*
 ' *22d* (for it must be after *March 21st*)
 ' The *Sunday* after this *Full-Moon* can't be
 ' sooner than *March 23d*, and therefore
 ' sooner than it *Easter* (by this *Rule*)
 ' cannot happen: For if such *Full-Moon*
 ' on *March the 22d* happen to be *Sunday*,
 ' *Easter-Day* is not to be that *Sunday*, but
 ' the *Sunday* following.

' Yet, the *Table of Moveable Feasts* tells
 ' us, that for the Year 1668, *Easter-Day* is
 ' on *March 22d*, (And Your *Lordship* may
 ' remember, that it was so *Kept*,) and the
 ' *Table to find Easter for ever* tells us, that
 ' it must always be so *Kept*, when the *Golden*
 ' *Number* is 16, and the *Dominical Letter*
 ' *D*; in all which Cases the *Tables* place
 ' *Easter* on *March 22d*, but the *Rule* on
 ' *March 29th*.

' And the like happens in many other
 ' Cases, where the *Rule* assigns one *Day*,
 ' and the *Table* another: Yet are we not to
 ' think, that the *Church Intends*, that in
 ' such Cases we should keep *Two Easters*.

' This *Antinomy* cannot be reconciled,
 ' without Admitting a *Mistake*, either in
 ' the *Rule*, or in the *Tables*; we must there-
 ' fore enquire from other *Circumstances*,
 ' whe-

‘whether of the *Two* the *Law* doth Principally *Intend*, (that of the *Rule*, or that of the *Tables*) and as to the *Meaning* (tho’ we may not alter the *Words*) *Amend* (or at least *Expound*) the One by the Other.

‘Now sure it is, that the *Tables* are the same as in former Ages, and as the *Church* hath always practic’d at *Home* and *Abroad*, ever since the *fixing* of the *Paschal Tables* by *Dionysius Exiguus*, save the *Roman Church*, which herein we do not follow [which] hath, about a *Hundred Years* since, introduced the *Gregorian Account*: But the *Rule* is new, and contrary to the *Churches Practice*; nor is there any Intimation, that they did wittingly *Intend* to Change the *Ancient Practice*: For if so, They would not have continued the *Wonted Tables*, which *Contradict* the *Rule*; but did rather *Intend*, (tho’ therein there happen’d to be a *mistake*) to *explain* the *Tables* by these *Rules*.

‘And therefore, upon the Whole, I rather think it to be the *Intent* of our *Church*, that the *Tables* should be followed, and not the *Rule*; and the *Rule* to be *Understood*, as if it had been thus Penned; *But if the Full-Moon happen on a Sunday, Easter-Day is that Sunday, not the Sunday After*. And then, both the *Rule*, and
‘*Tables*

les do agree with the Churches Constant Practice.

X.

'The like Practice of the Church must help us also in another Case; where we are told, that

Rogation-Sunday	} is {	Five Weeks	} after	
Ascension-Day		Fourty Days		
Whit-Sunday		Seven Weeks		Easter:
Trinity-Sunday		Eight Weeks		

'Where After Easter, which is Indifferently Applied at once, to all of them; must, as to Rogation-Sunday, Whit-Sunday, and Trinity-Sunday, needs be Understood as Exclusive of Easter-Day; and if we had no Light from elsewhere, should reasonably be therefore understood of Ascension-Day: But, because the Church hath always kept this Feast on Thursday, not on Friday, and we have no sufficient Intimation, that they did now Intend to Alter the Wonted Practice; We must say, that After Easter, as to Ascension-Day, is to be Understood as Inclusive, but as to the Rest, as Exclusive of Easter-Day: And therefore we continue to keep Ascension-Thursdai, not Ascension Friday.

'The like We are to say as to the Fourty-Days of Lent, of which we are told, that

Asb-Wednesday is the *First*: But we are
 told which is the *Last*: which, reckon-
 ing forward from *Asb-Wednesday*, would fall
 upon *Palm-Sunday*, (the *Sunday* before
Easter;) But the constant *Practice* of the
Church directs us to continue it till *Easter*-
Eve: And (for preserving the *Number* of
Fourty) to abate out of that *Number*.
 So much Reason there is to make use of
 the *Churches* constant *Practice* for Ex-
 pounding, what, in the *Words* of the *Law*,
 may seem obscure in *Matters* of greater Con-
 sequence, than that of *St. Matthias Day*.

And at the Bottom of the *Table* of *Move-*
able Feasts, we have this Remark inclu-
 ded within the *Lines* of that *Table*, as a
 Part thereof, and a *Direction* how that
Table is to be Understood, viz. *Note, That*
the Supputation of the Year of our Lord in
the Church of England beginneth the *Five*
and Twentieth Day of March: But if we
 were to follow this *Direction*, without
 further *Light* from *Practice*, it would pro-
 duce a *Strange Confusion*: For then *Easter*-
Day, for the Year 1668, (on *March 22d*)
 must have been kept the *Year* following
 that which is *Intended*: And on a *Monday*
 (not a *Sunday*) *twenty Days* before the
Easter of 1669 (which is Assigned on *April*
1st). And all the *Moveable Feasts* of that
 whole

' whole Table which precede March 25. are
' Assigned to the *Wrong Year*. But it is
' (from *Practice*) very manifest, that as
' well *this Table*, as *that which followeth* (to
' find Easter for ever) do not begin the Year,
' as the Note directs, at March 25, but Jan. 1.

' All which being duly considered (beside
' what else of like Nature might be added :)
' I submit it to Your Lordships Prudence,
' whether we are not, as to St. *Matthias-*
' *Day*, to be guided by the *Unanimous*
' *Practice* of the whole *Western Church* (in
' past and present Ages) as well as in those
' other Matters of greater Moment, which
' as much seem to want a *Rubrick*, (as this
' doth) if *Practice*, and the *Rules generally*
' *Receiv'd*, be not a sufficient Guide therein ;
' And subscribe my self,

Your Lordships very humble Servant,

JOHN WALLIS.

D. Neighbour, You have mightily oblig'd
me, by Reading to me this *Excellent Piece*.

C. There is still behind a little *Postscript*,
containing the *Rule for Keeping S. Matthias's*
Day in Leap Year, taken from the *Cele-*
brated Vindicator of the Gregorian Stile,
Christopher Clavius.

D. Pray, Sir, then read it.

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C.

C. Clavius, Calendar. Roman. Sub Mense Feb.

‘In *Anno Bissextili Februarius* est dierum
 ‘29, & Festum Sancti *Matthæ* celebratur
 ‘25 *Februarij*, & bis dicitur *Sexto Calendas*,
 ‘& *Litera Dominicalis* quæ assumpta fuerat
 ‘in Mense *Januario* mutatur in *Præcedentem*;
 ‘Ut si in *Januario* *Litera Dominicalis* fuerit
 ‘*A*, mutatur in *Præcedentem* quæ est *G*, &c.
 ‘Which Passage English’d is as follows:
 ‘In *Leap Year February* has 29 Days, and
 ‘the *Feast* of St. *Matthias* is kept on *Feb.*
 ‘25, and the *Sixth of the Calends* is twice
 ‘nam’d; and the *Dominical Letter*, which
 ‘was us’d for *January*, is chang’d into that
 ‘which goes before: As for Instance, if in
 ‘*January* the *Dominical Letter* was *A*, it is
 ‘chang’d into that which goes before, which
 ‘is *G*, &c. After this the Dr. says: ‘The
 ‘like *Note*, I think, is in the *Roman Bre-*
 ‘*viary*, and other like Books.

D. I heartily thank You for this extraordinary Favour, and the Satisfaction You have given me.

C. I am glad of it, I assure You, and shall at any Time be very ready to give You what Satisfaction I can, as to any other *Scruple* You shall propose to me.

D. I shall make bold to wait upon You then *another Time*. Sir, I am your Very *Humble Servant*.

F I N I S.



T H E
True Time of Keeping
St. Matthias's Day
I N
LEAP-YEARS,

Further shewn
In a *second* familiar Conference between a *Church Man* and a *Dissenter*.

Wherein is inserted
Arch-Bishop *Sancroft's* Order concerning the Time of Keeping the same, *A. D. 1684.* with a Vindication thereof.

To which is added, an
A P P E N D I X,
Containing *Collections* out of *Breviaries*, *Missals*, and other Books on this Subject.

London: Printed and sold by *J. Downing* in *Bartholomew-Close*, *J. Knapton*, *J. Wyat*, *R. Knaplock*, *J. Bonwick*, *W. Carter*, *H. Clements*, and *J. Holland* in *St Paul's Church-Yard*, and *J. Bowyer* and *T. Baker* in *Ludgate-Street*.

Price Three Pence.

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The P R E F A C E.

Since, at the Request of a particular Friend, I permitted the Appendix to the Rule for finding *EASTER* in the *Book of Common-Prayer* explain'd and vindicated, to see the Light before the Tract itself, and since I am upon a more serious and careful observing of the Calendar of the present *Book of Common-Prayer* (which, contrary to the Usage of this Church, before the last Revision thereof in 1661, has made the 29th of February the Intercalary Day, by appointing Lessons for it as on other Days,) perfectly convinced that we are oblig'd by the Act of Uniformity, (which has establish'd the said Calendar in the present Liturgy,) agreeably to A. Bp. Sancroft's Order, to keep it on the 24th, as well in Common Years as in Leap-Years: I have suffer'd this second Appendix on the same Subject to come out also before the Tract itself.

I have no other Aim now in publishing these Collections than I first had in making them, viz. The preventing the like Confusion the next Year, as happen'd in the Year 1708, when some of the Clergy relying upon the Authority of the Oxford Almanack, kept it on the 25th; and others following the Calendar, kept it on the 24th.

I hope I shall not be censur'd for changing my Opinion so soon, since I have therein alled

The P R E F A C E.

in Conformity to the Rules of Honesty and Sincerity ; and have made all the hast I could to undeceive, by this second Appendix, such as might probably have been influenc'd by the Authorities produc'd in my First.

Among other Reasons which have retarded the Publication of this Appendix, one was the hope of getting A. Bp. Sancroft's larger Order concerning St. Matthias's Day, which some Friends have told me they have formerly seen hanging up in Churches ; but I have not been yet able to procure it, and am inclin'd to think, that that larger Order was no other than The Order of K. Charles II. in Council concerning the fix'd Times, which he had thought fit to appoint for Touching those who had the King's Evil, because one of these Orders which has been communicated to me has this Title, Additional to be affix'd to His Majesties Order in Council, &c.

N. B. I have since seen one of these Orders, with the Title of Additional, &c. at the Bottom of the Order of K. Charles II. &c. hanging up in the Parish-Church of St. Bartholomew the Less London.

I humbly submit what I have here offer'd to the Wisdom of my Superiours and leave it to their Consideration, whether the Preventing such a Difformity in the keeping this Festival, the next Leap-Year as happen'd the last, may not deserve some Public Order and Direction to the Almanack Makers, as well concerning the placing the Feast of St. Matthias as the Intercalary Day. June 11, 1711.

THE

T H E

True Time of Keeping

St. Matthias's Day,

In *Leap-Years*,Further shewn in a second familiar *Conference* between a *Church-Man* and a *Dissenter*.

D. **N**ighbour, I am mighty glad I have met with you ; I have something to shew you on the Subject of our last *Conference*, if you are at Leisure.

C. Yes, Sir, with all my Heart ; pray, What is it ?

D. It is the late *Arch-Bishop* Sancroft's Order concerning the Keeping St. Matthias's Day, in the Year 1684.

C. Pray, Sir, be pleas'd to step to my House, and oblige me with a Sight of it.

D. Sir, I will follow you.

B

C. Now,

II.

C. Now, Sir, let me hear what the *Arch-Bishop* says on this Subject, because it will be of Weight with me, since he was skill'd in this sort of Learning, and (as we are told) (1) was principally concern'd in preparing the *Kalendar*, at the last Revival of the *Book of Common-Prayer* in 1661.

D. It is as follows :

All Parsons, Vicars, and Curates, are hereby requir'd to take notice, That the Feast of St. Matthias is to be celebrated (not upon the 25th of February, as the common Almanacks boldly and erroneously set it;) but upon the 24th of February for ever, whether it be Leap Year or not, as the Kalendar in the Liturgie, confirm'd by the Act of Uniformity, appoints and enjoyns.

Given at Lambeth House. Febr. 5. A. D. 1683.

W. Cant.

Now what have you to say to this? You see the good Arch Bishop says expressly, That the Kalendar in the Liturgie, confirm'd by the Act of Uniformity, appoints and enjoyns St. Matthias's Day to be kept for ever, whether it be Leap Year or not, on Febr. 24.

C. I must indeed confess, that upon considering this Point again, since our last

Con-

(1) See Mr. Isaac Walton's Life of Bishop San-
derson, sheet 1. 5.

St. Matthias's Day.

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Conference, I am of Opinion that we are obliged, by virtue of the *Act of Uniformity*, which has establish'd our present *Book of Common-Prayer*, to keep the *Feast* of St. Matthias, as the *Arch-Bishop* says, on *February 24th*, as well in *Leap-Years*, as in *Common Years*: tho' I must freely own to you, that therein we act contrary to *Antient Usage*.

D. Pray, What greater Light have you receiv'd, since our last *Conference*, that you have so chang'd your Opinion as to this Point?

C. The Changing my Opinion, as to this Point, is owing to a careful Observing of the *Kalendar*, in the present *Common-Prayer Book*, which is establish'd by the *Act of Uniformity*, and comparing it with the *Editions* of it before its *Revisal* in 1661.

D. Why, Pray where lies the Difference?

C. It lies in this, that in all the *Editions* of it since 1661, the 29th Day of *February* is mention'd, and *Lessons* appointed to be read, on that as well as on other Days; and for *February 24th*, which in *Common Years*, is indisputably St. Matthias Day, there are no *First Lessons* appointed there, but they are to be taken from amongst the *Lessons proper for Holydays*; and for *Februa-*

4 *The True Time of Keeping*

ry 25th, there are *Lessons* appointed as for other Days ; whereas, in all the *Editions* of the *Common-Prayer-Books* before, its *Revisal* in 1661, there were only 28 Days in *February*, and as I before recited to you, from Dr. *Nichols's* excellent *Comment* on the *Book of Common-Prayer* ; (1) there was this *Rubrick* put into the *Book of Common-Prayer*, which was compiled in the *First Year* of the *Reign* of *King Edward VI. A. D. 1549*, and kept in after it was revis'd in 1552, that People might have a *Direction* how to perform *Divine Worship* in the *Month* of *February*, in *Leap-Years*, when that *Month* had a *Day* more than it usually had in *Common Years*.

D. Well, What says this *Rubrick*?

C. It is in these Words : ' *This is also to be noted concerning Leap-Year, that the 25th of February, which, in Leap-Year is counted for two Days, alter neither Psalm nor Lesson, but the same Psalms and Lessons, which be said the first Day, shall also serve for the second: But, when upon the Accession of Queen Elizabeth to the Crown, the Book of Common-Prayer came to be revis'd, another Rubrick was substituted in the room of this,* which

(1) See *The True Time of Keeping St. Matthias's Day in Leap Years*, shewn in a *Conference* between a *Church-Man* and a *Dissenter*, p. 6.

which was continued in the several Editions of the *Common-Prayer*, 'till it was expunged in 1661.

D. Pray, Sir, be so kind as to read it.

C. It is this: '*When the Years of our Lord may be divided into four even Parts, which is every Fourth Year, then the Sunday Letter leapeth, and that Year the Psalms and Lessons, which serve for the 23 Day of February, shall be read again the Day following, except it be Sunday, which hath proper Lessons of the Old Testament, appointed in the Table serving to that Purpose.*

D. But pray how comes it to pass that there is so great a difference between these two Rubricks?

C. I will tell you: The *Revisers* of the *Book of Common-Prayer*, at the beginning of *Queen Elizabeth's Reign*, finding that a *Mistake* was committed in the *Rubrick* of *King Edward's Books*, viz. By placing the *Intercalary Day* wrong, (as *Dr. Nichols* justly observes in the *Note* I read to you at our last Conference out of his excellent *Comment on the Book of Common-Prayer*, (1) viz. between the 24th and 25th of February, thereby making two 25th Days of that Month in Leap-Years. I say the *Revisers* of the *Common*

mon

(1) See *The True Time of Keeping St. Matthias's Day in Leap-Years, &c.* p. 5.

mon-Prayer, at the beginning of *Queen Elizabeth's* Reign, observing this Mistake in the *Rubrick* of *K. Edward's* Books, corrected it in that, which, as I said before, continued therein till the Year 1661, by placing, as *Dr. Nichols* says, ' *The Intercalary Day* not ' as by *K. Edward's* Books, between the 24th ' and 25th, thereby making two 25ths; but after ' the 23d, and before the 25th, making two 24th ' Days, as the old Romans us'd to do; so that ' (as the *Dr.* adds) this *Rubrick* gives us to understand which of these two 24ths, *St. Matthias's* Day is to be observ'd upon; for if the ' Lessons of the 23d were to be read upon the ' first 24th Day in Leap-Year, then that Day ' could not be *St. Matthias's*; for the first Lesson ' appointed for *St. Matthias's* was *Wisdom* ' XIX. But the first Lesson for the 23d of Febr. ' was *Deut. II.* Therefore, (as the *Dr.* goes ' on) 'tis plain, that according to the old *Common-Prayer-Book*, *St. Matthias* must not ' be celebrated upon the *Intercalary Day*, or the ' first 24th, but upon the Day after the *Intercalary*, that is, the second 24th, or what ' we commonly call the 25th.

D. Well, but it seems you are now of another Opinion than *Dr. Nichols* and *Dr. Wallis*, notwithstanding the great Characters you have given them.

C. I am so, 'tis true, and for the Reasons I have given you; tho', nevertheless, I still think that we act herein contrary to *Antient Usage*.

D. Pray, How came this to pass? Why is such a *strange Deviation* from *Antient Usage* suffer'd in your Church, which you on all Occasions, boast to be so *Primitive* in its *Doctrine, Worship and Discipline*?

C. I cannot think that this happen'd thro' *Inadvertency*, as Dr. Wallis has suggested, (1) but rather *Designedly*, in condescension to *Vulgar Capacities*.

D. What Reason have you for thinking so?

C. My Reason is, because those that had the *Revising of the Kalendar* committed to them at that Time, were very well skill'd in this sort of Learning, (2) and consequently

(1) See The *Advertisement* before his Letter to Bp. Fell, in the *True Time of keeping St. Matthias's Day in Leap-Years*, &c. p. 9.

(2) N. B. Mr. Isaac Walton in his *Life of Bishop Sanderson*, l. 5. says that A. B. *Sancroft* was principally concern'd in *Revising the Calendar*, and his Knowledge in this sort of Learning, is too evident to be insisted on; The other was Dr. Pell, who has sufficiently shewn to the World his skill in *Mathematical and Calendar Learning*, by his *Idea of Mathematics*, containing an *Account of Geometry, Algebra, Arithmetick, and Logarithmotechny* [in the *Philosophical Collections*, No. 5. p. 22.] and the *Vindication thereof*

8. *The True Time of Keeping*

quently were very well appriz'd of this Deviation at that Time.

D. I know not how well they were skill'd in this sort of Learning, but I am sure there are many Mistakes in the *Kalendar*,

of against the Exceptions of Mercennus, *ibid.* p. 137. See Mr. Lowthorp's *Abridgment of the Philosophical Transactions*, Vol. 1. p. 1. &c.] and the *Introduction to Algebra*, Translated out of High Dutch into English, by Tho. Branker, M. A. much alter'd and amended by him, with the Addition of, *A Table of such odd Numbers as are less than One Hundred Thousand*, shewing those that are impos'd, and resolving the rest into their Factor or Coefficient. [See Lowthorp's *Abridgment of the Philosoph. Transact.* Vol. 1. p. 117. No. 12.] but especially by that ingenious Tract of his entitled, *Easter not mistim'd; A Letter written out of the Country to a Friend in London, concerning Easter Day*, 4to. 1664, when the Rule was first accus'd of being False. As to Dr. Pell's concern in Revising the *Calendar* in 1661. take this following Passage out of the Register of the Convocation then assembled, publish'd in *Synodus Anglicana*, p. 89. *Sessio XXXVII. Die Jovis, 5. die Mensis Decembris inter Horas 8 & 10 ante Meridiem ejus diei, &c. Magister Pell introduxit Calendarium Libro publicarum Precum annectendum, & post Inspectionem ejusdem dictus Reverendus Pater Præsident antedictus de & cum Consensu Confratrum suorum retulit, & commisit Examinationem & Revisionem ejusdem Domino Episcopo Carliolen.* For a further Proof of A. B. Sancroft's and Dr. Pell's Knowledge in the *Calendar Learning*, it may be observ'd, that they were both Chaplains at that Time to the Learned Dr. Cosin, Bp. of Durham, whose

der, and especially in the placing the *Golden Numbers*, of which Dr. Wallis, in his Letter to Bp. Fell, has given several remarkable Instances. (1)

C. I grant there are so; but yet this does not prove that the *Revisers* of the *Calendar* were not skill'd in this sort of Learning; because the *Mistakes* that are there, are probably most of them the *Printers Mistakes*, who have extremely deviated from the *Original Copy* of the *Book of Common-Prayer* in the *late Editions* of it, as I cou'd shew you by a-bundance of Instances; and even Dr. Wallis

C

owns

whose Skill in this Way must be granted by any one that looks into his *Devotions*, and more especially his Learned *Treat on the Liturgy*, which Dr. Nichols has lately publish'd, at the end of his *Comment on the Book of Common-Prayer*; from his assisting as he did, not only in this *Convocation*, but even at the *Savoy Conference*, and Mr. Baxter has given a sufficient Commendation of him on this Account, [See *Baxter's Life*, fol. p. 36 and *Calamy's Abridgment of it*, p. 171] It must be consider'd further, that the *Tables and Rules for Moveable and Immoveable Feasts*, together with the *Days of Fasting and Abstinence thro' the whole Year*, were inserted into the *Liturgy* then from his *Devotions*. As to the Bp. of Carlisle, Dr. Stern, afterwards A. B. of York, his Skill this Way, I cannot as yet give any particular proof.

(1) See *The True Time of Keeping St. Matthias's Day in Leap-Years, &c.* p. 36.

10 *The True Time of Keeping*

owns as much; and as to the *Mistakes*, that are in the *Original Copy*; they are not of any great Moment, so that we may truly say of our present *Book of Common-Prayer*, as the *Preface* of it says of the former one, before the *Revisal* thereof, viz. 'That it does not contain in it any thing contrary to the Word of God, or to sound Doctrine, or which a Godly Man may not with a good Conscience submit unto, or which is not fairly defensible against any that shall oppose the same, if it shall be allow'd such just and favourable Construction, as in common Equity ought to be allow'd to all Humane Writings.'

APPEN.

[1] A P P E N D I X.

I Have rather chose to give the following Testimonies here altogether, than to mention them in the Conference:

1. *Micrologus*, an antient Writer of Church-Affairs in the XI. Century, in his Treatise *de Ecclesiasticis Observationibus*, c. 47. in the *Magna Bibliotheca Patrum veterum*, fol. Paris 1654. Tom. X. p. 159. has this Passage: *In Biffextili Anno Nativitatem S. Matthia Apostoli columus in illâ die, quæ Vigiliam ejus proximè sequitur, non in alterâ quæ propter Biffextum eo Anno in eodem Calendario iteratur.*

This Rubrick seems to appoint St Matthias's Day to be kept in Leap-Years on Febr. 24. agreeable to that of the 1 and 2 Book of Edward VI. tho' the Roman Church seem always to appoint it on the 25th.

2. *Gulielmus Durandus* in his *Rationale Divinorum Officiorum cum Notis Johannis Belethi*, 4to. Venet. 1599. Lib. VIII. Cap. 3. having in Sect. 17. shewn the nature of the Biffextile, proceeds in Sect. 18. to shew how it must be plac'd in the Calendar. His words are as follows: *In quo loco Calendarij poni debeat illa Dies, his versibus continetur.*

Biffextum Sexta Martis tenuere Calende.

Posteriore Die celebrantur festa Mathie.

C 201. 777. 1. b. q. d. c.

hoc est dicere quod in illâ Literâ ubi dicitur in Calendario 6 Calen. Martij debet poni Dies Bissextilis, & tunc stamus sive sedemus duobus diebus super illa litera, & festum Sancti Mathai [Mathiæ] quod deberet illâ die celebrari, celebratur tantum in sequenti: ita tamen quod inter ipsum Festum & vigiliam nullum sit medium [extra de verborum signi. quæsit, non interest tamen utrum ipsum festum in prima vel in secunda die prædictarum duarum celebretur, sed Regionis in hoc consuetudo servetur.

This Durandus was a celebrated Ecclesiastical Writer in the XIII. Century, born at Puimoisson in the Diocese of Riez in Provence, and wrote several Learned Treatises in the Civil Law: [See Morery's Dictionary.]

This Reference of *Extra de Verborum Signi. quæsit*, denotes the *Extravagantes*, which are some Additional to Pope Clement the Fifth's Decretals, publish'd in the *Corpus Juris Canonici*, so called, because not being digested into Order, they were not accounted part of the Canon Law, tho' they were permitted to be printed with it, and this is the first Book in which I have met with these Verses, which are very positive and express as to the Time of Keeping St. Matthias's Day in Leap-Years; and I have found 'em frequently cited on this Subject as in the *Preces Privatae*: Sir George Whartons's *Almanack for the Year 1660*. Mr. Booker's *Tractatus Paschalis*: The Julian and Gregorian Year, or the difference betwixt the Old and New Style, &c.

3. In the *Portiforium seu Breviarium ad Usus Ecclesiæ Sarisburiensis*, &c. 2 Vol. 4to Lond. 1555. in the Calendar before the 2d Vol.

Vol. in which the *Golden Numbers* are plac'd in the same Order as in ours, and against f. VI. *Cal.* [which is *Febr. 24.*] *Matthij Apostoli.* is this Note: *Si Bissextus fuerit, Quartâ Die a Cathedrâ Sancti Petri inclusive fiat Festum Sancti Mathie & F. Litera bis numeretur.*

It is plain, that by *this Rule*, (which Dr. Nichols says is laid down in all the old *Missals secundum Usum Sarum*, which were us'd here in England before the Reformation.) *St. Matthias's Day* was appointed to be kept on *Febr. 25th* in *Leap-Years*, the *Cathedra Sancti Petri* being set in all the *Calendars* of the *Missals*, &c. that I have seen, against the *VIII Cal.* and the *Letter D* (or the *22d Day*) as it is particularly in that which is at the end of the *Kalendarium Gregorianum Perpetuum*, publish'd by Order of *Pope Gregory XIII.* and printed at *Paris* in 1583. 8vo with the Priviledge of the said *Pope Gregory XIII.* and *Henry III. King of France.*

4. In a *Calendar* at the end of the *Kalendarium Gregorianum Perpetuum* mention'd above, which has 6 Columns, viz. 1. of *E-pacts*, 2. *Dominical Letters*, 3. *Kalends*, &c. 4. *Days of the Month*, 5. *Saints Names*; at the bottom of *February* is this *Rubrick* in Red: *In Anno Bissextili Februarius est dierum 29 & festum S. Matthiæ celebratur 25 Februarij, & bis dicitur sexto Kalendas, id est die 24 & die 25, & Litera Dominicalis quæ Assumpta fuit*

fuit in Mense Januario, mutatur in Præcedentem quæ est. g. & cat.

The same Rubrick is in 4 Missals, which I have seen Printed at Antwerp in 1585, 1631 and 1695. 4to. and 1657, 8vo and a Breviary in French a Paris 1668. 8vo. and clearly shews Pope Gregory's Sense on this Point.

5. In the *Preces Privoratae, in Studiosum Gratiæ collectæ & Regia Autoritate approbatæ & quibusdam in locis etiam auctæ, 1573. 160.* when mention is made of an Intercalated Day every 4th Year, 'tis added, *Qui dies ita inferendus est in Anno Bissextili ut in fine Mensis Feb. viz. 60 Cal. J. bis numeretur: Quâ Ratione singulis Annis Bissextilibus Feb. uno die augetur: Et tum quidem prima ex duabus illius Anni Literis Dominicalibus servit usque ad Diem 24 Feb. secunda verò inde usq; ad Anni Finem.* And soon after follow these Verses:

*Bissextum Sextæ Martis tenuere Calende,
Posteriore Die celebrantur Festa Mathiæ.*

This was publish'd at the beginning of Queen Elizabeth's Reign, for the Use of Young Students; and as an Improvement of the Orarium, publish'd in the Reign of K. Henry VII.

6. In a Primer or Office of the blessed Virgin Mary in Latin and English, 120 Antwerp, 1599. at the bottom of February is this Rubrick. *When it is Leap-Year February*

hath

hath 29 Days, and the Feast of St. Matthias is celebrated the 25th Day, and then the Dominical Letter, which began to be used in January, is changed into the Letter next going before; as if in January the Dominical Letter were A, it is changed into the Letter next before, which is G; and at the latter end, amongst the Hymns there are these Words: *The Ana* [viz. *Antiphona*,] or *Anthem*] on the Feast of St. Matthias the Apostle, on the 24th or 25th of February, which plainly shews that in Leap-Years it was to be kept on the 25th.

7. In a Missal 4to Antwerp 1631. in some Rubricks before the Calendar relating to the Dominical Letter, after it is said, If there be but one, it is a Common Year; and if two, a Bissextile: It is added, *Et tunc superior Litera Dominicam Diem ostendet in Kalendario a principio Anni usq; ad Festum S. Mathie Apostoli: inferior autem ab hoc Festo usq; ad finem Anni.* And afterwards speaking of the Method of finding out the Moveable Feasts, it is said, *Sive antiquâ sive novâ Tabulâ Paschali utemur, inveniendâ sunt omnia Festa Mobilia in annis Bissextilibus per Literam Dominicalem Posteriores quâ nimirum currit post Festum S. Mathie Apostoli, ne scilicet ambigamus utra duarum litterarum pro hoc aut illo Festo indagando accipi-*
enda

enda sit ita tamen ut Septuagesima & Diei Cinerum inventa in Januario aut Februario addatur unus Dies, Quod ideo fit quia ante Diem S. Matthiae currit prior Litera Dominicalis quae in Calendario Posteriores semper sequitur: post Festum autem S. Mathiae in Februario licet posterior Littera currat additur tamen tunc dies intercalaris, ita ut dies 24 Februarii dicatur 25, & dies 25 dicatur 26 &c.

The same Rubrick is in a *Brutarium Romanum*, 2 Vol. 8vo Paris 1636. & Antwerp 4to 1615 and 1625.

8. Dr. Mocket in his *Doctrina & Politia Ecclesiae Anglicanae*, &c. 4to 1617. in pag. 161. which bears the Title of *De Anno & Partibus ejus* says, *Quare in Anno Quarto legendum est in Fine Mensis Februarii, videlicet 25 die in Sede Literae ff. bis Mat. Mat. ut sextus dies Calendarum [inde Nomen Anno Bissexti vel Bissextili] bis nominetur, propter diem illum Quarto quoque Anno ibidem instrendum; unde prima ex duabus illius Anni Literis Dom. servit ad Diem 24 Feb: secunda ad Anni Finem.*

This Dr. Mocket was Warden of All Souls Coll. in the University of Oxford, and Chaplain to A. Bp. Abbot, by whose Countenance and Encouragement he published this *Politia*, which, (as Dr. Heylin says) in

in his *Cyprianus Anglicus, or Life of A. B. Laud*, pag. 70. *Ann. Dom. 1617.* (tho' it was soon after Burnt for Reasons which the Dr. there gives) was publish'd in a pious Zeal, for gaining Honour to the Church of England among Foreign Nations, and (as the Dr. owns) did give no small Reputation to it beyond the Seas. This *Politia* contains the Liturgy of the Church of England, the Publick Catechisms, the Thirty Nine Articles, the Book of Ordination of Bishops, Priests, and Deacons, and many Doctrinal Points, extracted out of the Book of Homilies; together with Bp. Jewels's Apology, Dean Nowel's Catechism, and his own *Politia*, which was afterwards reprinted in 8vo. with some Pieces writ by Dr. Zouch.

9. In a *Common-Prayer-Book* in the Bodleian Library at Oxford, printed in fol. 1627. Lond. in which the Golden Numbers are plac'd in a different Manner than usually, viz. 4 Days higher as in March, XIX. is set against the 1 Day, VIII. against 2, XVI. against 4, &c. as they are in the *Common-Prayer for the Use of the Church of Scotland*, fol. 1637. there is this Note in Writing at the Bottom of the Month of February.

' In the Leap-Year the Increasing Day is put
' into February, between the 23d and
' 24th Day: For St. Matthias Day is
' always accounted the Sixth Day before the
' Cal. of March, and by this means St.
' Matthias's Day is made the 25th Day
' of Febr. in a Leap-Year.

D

10. George

10. George Meriton, *Gent.* in his *Nomenclatura Clericalis, or, The Young Clerk's Vocabulary*, 8vo. 1685. in Sect. 5. amongst the *Feast Days*, making mention of *St. Matthias's Day*, adds, *This is always the 24th Day of February, unless it be Leap-Year, and then it is the Five and Twentieth.*

11. Mr. Booker in his *Traſſatus Paſchalis, or, A Diſcourſe concerning the Holy Feaſt of Eaſter; its Original, with Rules and Tables for the finding thereof, with the other Moveable Feaſts throughout the Year, in both Accompts, viz. according to the Engliſh Accompt, or the Old Stile, and the Roman, Gregorian, or New Stile, uſed in Foreign Parts for ever*, 8vo. 1664. p. 12, 13. ſpeaking of the ſupernumerary 6 Hours, which *Julius Ceſar* obſerv'd in the Year, which every 4th Year made a Day, ſays, that he added it to February, becauſe it is the ſhorteſt Month, and according to the *Ancients*, and our Church Accompt, the laſt Month, and this Day is put in the 25th of February, in the Leap-Year, or every 4th Year, and from thence the *Hebdomatical* or *Week-Day Letters* receive a Change; and the Letter *F* is twice repeated, and *St. Matthias Day* is obſerv'd on the latter *F*, whereas, in the Common Year, it is on the 24th of February, againſt which the Letter *F* always ſtands in the Calendar. To which

which purpose there is an old Verse : Biffextum Sextæ, &c. [cited as above in Sect. 2. in the Extract from Durandus] so that we may observe the Julian Year is two-fold, Common of 365 Days and Biffextile or Leap Year of 366 Days, and it is called Biffextile of Bis and Sex, because the Sixth Calends of March is twice repeated, and this 6th Calends of March, is always the 25th Day of February ; and in the Leap-Year, the 24th and 25th Day of February are counted but as one Day, viz. the 6th Calends of March, and the Dominical Letter, which was in January and all February before that Day, is changed into the preceding Alphabetical Letter, as this Year 1664 being Leap Year, the Dominical Letter in the English Account in January was C, and so is all January and February ; but the next Sunday after St. Matthias's Day being the 28th of February it is changed into B, and so serves for Sunday Letter all the Year following ; and yet the Letter A ends the Year and begins the Year, and thus it doth every Year : So then February may be call'd Mensis Intercalaris, and the 25th Day thereof Dies Intercalaris.

12. Mr. Collier in his *Historical Dictionary* in the Article *Calendar*, speaking of the *Biffextile*, says, *The Intercalary Day was to be inserted in the Month of February, after the*

24th of that Month, which the Romans, according to their way of Counting, call'd the 6th of the Calends, and hence came the Word Bissextile, because they said twice Sexto Calendas; and in his Supplement, under the Article Bissextile, he more largely explains himself, saying, That Julius Cæsar having observ'd that the Sun perform'd his Annual Revolution in 365 Days and 6 Hours or thereabouts, he order'd a Day to be added every Fourth Year, calling it by the Name of Bissextilis, because that Year there was Dies Bis-sextilis, i. e. The Sixth of the Calends of March were twice reckon'd, or put upon two Days together: First, by computing backwards, for the Four and Twentieth of February, which was then the Five and Twentieth, and the second Time for the Day thrown in, which was then the Four and Twentieth. This Intercalary Day was clap'd in just after the Twenty Third of February, upon which they kept the Holy-Day of their Terminalia.

13. Basil Kennet in his *Roman Antiquities*, Part II. Ch. IX. speaking of Julius Cæsar's altering the Calendar, says that as to the 6 Hours, he order'd them to be let alone till they made up a whole Day, and to every 4th Year he put in the same Place where the Month us'd to be inserted before [See Censorin, cap. 10.] and that was just 5 Days before the End
of

of February, or next before the Sixth of the Calends of March.

14. The Author of the Julian and Gregorian Year, or the difference betwixt the Old and New Stile, shewing that the Reformed Churches should not alter their Old Stile, but that the Romanists should return to it, 4to. 1700. says thus in page 1. The Julian Year consisted of 365 Days and 6 Hours; but because of the inconvenience of Inserting of Six Hours at the End of every Year, they were order'd to be reserv'd to the End of 4 Years, when they came to a whole Day, and then to be inserted at the 24th Day of February. For the Old Roman Year ended at Feb. 23, on which was observ'd the Feast of Terminus, and the Old Intercalary Month was always inserted at that Time: And because the Intercalary Days, (according to the Method of the Egyptians) were never accounted any part of the Month or Year, but only an Appendix to them, and Cato in Tit. Dig. ff. 98. expressly says of the Practice of the Romans, *Mensem Intercalarem addititium esse, omnesque ejus dies pro momento temporis observandos*: Therefore the Romans in the Julian Year, accounted the 24th Day of February, that is, the 6th of the Calends of March two Days together, which is the Reason that in our Calendar, Leap-Year is called Bissextile,

tile, or the Year in which the 6th of the Calends of March came twice over, or was continued for 2 Years together: We in England having been very antiently Subjects of the Roman Empire receiv'd the Julian Account; and pursuant to the Method of the Romans, our Parliament in the 21st Year of Henry the III. pass'd an Act, that in every Leap-Year those Days at the 24th of February should be accounted but for one, [N. B. ' This ' Act may be seen in the Preface to *The True ' Time of Keeping St. Matthias's Day in ' Leap-Years*; and the Reader is desir'd to ' take Notice, that in the last Line but 8 ' Year is printed for Day, it being so by a ' Mistake in Keble.] Now, because in the Western Church, the Feast of Matthias hath been very antiently kept on the 24th Day of February, and there might a doubt arise about the true Day of this Feast in Leap-Year; the Rule that had been observ'd in that Matter, was to keep it on the second of these two Days in Leap-Year, according to the Old Verse:

Posteriore die Festum Celebrato Mathiae.

And on the second Day we also kept it in England, till a few Years since it was alter'd by an Injunction of a late Arch-Bishop,
[viz.

[viz. A. B. Sancroft] who thought it not so agreeable to the last Act of Uniformity.

15. The Author of the *Clergy-Man's Vade Mecum*, 3d Edit. 8vo 1709. Ch. 22. p. 197. says, That Pope Gregory order'd the Intercalary Day the 29th of February, to be omitted at the end of the ensuing Centuries, and to be retain'd at the beginning of the 4th. And by way of Note on February 29th he says, 'Tis true according to the old Roman Calculation, the 25th was look'd upon as the Intercalary Day; and from thence the Leap-Year was call'd Bissextile, viz. because there were two Days call'd the 6th Day of the Cal. of March; the 24th was Sextus Calendarum, the 25th Bissextus. Some have supposed that therefore every Leap-Year the Feast of St. Matthias, who was as it were intercalated among the Apostles, is to be observed on the old Intercalary Day, viz. the 25th. Some Almanack Makers do so place it; but I remember that A. Bp. Sancroft publish'd his Rescript against them for this Practice, A. D. 1684. declaring that the Feast of St. Matthias was always to be kept on the 24th.

16. In Mons. Morery's *Dictionnaire Historique* par Mons. Vaultrier, 4 Vol. fol. a Paris, 1707. the Article *Bissextile*, is as follows: *Four Intercalaire que l'on ajoute*
de

de quatre ans en quatre ans, pour accorder l'année civile avec le cours du Soleil. Jules Cæsar en fut l'inventeur : car ayant observé que le Soleil achevoit son cours naturel ou annuel en 365 jours & 6 heures ou environ, il fit ajouter un jour à chaque quatrième année, à laquelle on donna le nom de Bissextile des deux mots Latins bis sexto, parce que les Romains dans leur manière de compter les Jours comptoit deux fois Sexto Calendas Martias, La première fois en retrogradant pour le 24 de Février qui devient alors le 25 & la seconde fois pour le jour inséré qui fait le 24. On donnoit place à ce jour intercalaire après le 23 Février, qui étoit le Feste des Terminales. And under the Article Calendrier, speaking of Sosigenes's reforming it by the appointment of Julius Cesar, he adds, *Qui après avoir composé le Calendrier de 365 jours laissa les six heures pour en faire un jour au bout de 4 ans qui seroit ajouté dans le Mois de Février avant le 24 jour de ce Mois que les Romains appelloit le Sixième des Calendes selon leur Manière de Compter, d'ou est venu le Nom. de Bissextile parce qu' alors on disoit deux fois Sexto Calendas ou Bis Sexto.*

17. Bp. Beveridge in his *Institutiones Chronologicae*, Lib. 1. cap. 9. speaking of the *Intercalated Day* every 4th Year, says, *Dies iste Intercalaris eodem in loco inserendus*
fuit

fuit quo Mensis in Anno Pompiliano, viz. post Terminalia sive Feb. 23. Castrum Februarij 23. est septimus Kalendas Martij & Feb. 24. Sextus Kal. Martij, hinc est quod anno intercalari Sextus Kal. bis numeretur unde non dies tantum ipse, sed & totus annus Bissextilis nominatur.

18. Mons. Blondel, Royal Professor of the Mathematicks and Architecture, a Member of the Royal Academy of Sciences, Camp-Marshal to the King's Army, and formerly Teacher of the Mathematicks to the Dauphin of FRANCE in his *Histoire du Calendrier Romain*, 8vo a Amsterdam, 1710. Livre III. c. III. speaking of Julius Caesar's Regulating the Calendar, says, *Et parce qu' il passoit alors pour constant parmi les Astronomes, que la durée annuelle du Cours du Soleil étoit précisément de 365 jours & 6 heures, il se resolut de donner tout le tems de 365 jours a l' année de son Calendrier, laissant les heures jusqu' a ce qu' au bout de 4 ans elles fissent un jour entier pour etre alors ajouté aux autres par intercalation ; de sorte que cette quatrième année fut non pas de 365 jours comme les trois autres, qu' il appelloit communes mais bien de 366 jours. Et comme par la première Institution, de Numa Pompilius l' Intercalation du Mois merce donius se faisoit vers la fin du Mois de Feyrier ; ce meme Sosigenes, ne*
E voulant

voulant pas faire un si grand Changement en toutes les Choses prit par l'ordre de l'Empereur le meme tems pour l'Intercalation de ce jour qui tomboit en celui qu'ils appelloit Regifugium. parce que les Romains avoit autrefois chassé leurs Rois hors de Rome au meme jour, & qui suit une autre Fete appelée Terminalia c'est à dire au vint quatrième de Fevrier, ou, pour parler à la manière des Romains au VI. des Calendes de Mars. & parce que ce jour s'appelloit le Second VI. des Calendes que l'on dit Bissextus en Latin il est aisé de voir que c'est de là que l'année dans laquelle se faisoit cette Intercalation, fut appelée Bissextile, Bissextile, ou Intercalaire.

19. Bartholomæus Gavantus in his Thesaurus Sacrorum Rituum seu Commentaria in Rubricas Missalis & Breviarij Romani, Antw. 1634. 4to. Tom 2. Sect. VII. Chap. 4. Part 23. p. 144. where mention is made of the *Vigilia S. Matthie*, it is said, *In Anno Bissextili in lectione Martyrologij transfertur Pronuntiatio hujus Vigilia & Festi Sequentis: uti dicitur in eodem Martyrologio*: And in the next Paragraph, where there is an Account of *St. Matthias's Day*, it is said, *Quod autem in Bissextili Anno fiat Officium die sequenti* 25 Alexander III. praecepit. [de Verb. Signific. cap. 14.]

From

From the afore mention'd Collections it evidently appears, that the *Antient Romans* plac'd their *Bissextile* or *Intercalary Day* just after the 23d Day of February, as did the Church of Rome, both before and since the Council of Trent, and the Church of England both before and since the Reformation, till the Revision of the Book of Common-Prayer in 1661, as I have shewn in the Conference.

By reason of this *Intercalary Day* the *Dominical Letter* was of course to be alter'd, (as it is expressly said in the preceeding Collections) and the Letter *F*. (that is the Letter which in Common Years serves for the 24th Day) was in Leap-Years to be doubled; but the *Blundering Almanack-Makers* have for the generality shewn but very little Regard to these Rules, especially the celebrated Mr. Partridge, who in his *Almanack* for the Year 1692. has doubled the Letter *A*. at February 26 and 27; in that for 1704. the Letter *G*. at February 25 and 26; and in that for 1708. the Letter *D* at February 29 and March 1.

If it be objected, that by our present Constitution, we do unnecessarily vary in this Point from *Antient Usage*, we may urge by Way of Apology the Authority of *Micrologus*, who plainly appoints it to be kept on the 24th.

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24th. and the Practice of the *Greek Church*, which keeps *St. Matthias's Day* on *August 9*, which is a far greater Variation, and a very small degree of *Necessity* is sufficient for a deviation in so small a Matter, which in this last there really was, viz. That it was entirely needless to trouble the People with a new *Rubric*, or even to continue an old one for a Nicety of so small moment.

F I N I S.

ADVERTISEMENT.

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